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A

DIARY

OF SOME

RELIGIOUS EXERCISES, AND EXPERIENCE

OF

SAMUEL SCOTT,

LATE OF HARTFORD, ENGLAND

Go set a Watchman, let him declare what he seeth.

ISAIAH, xxi. 6.

Gather up the fragments that remain, that nothing be lost.

JOHN. vi. 12.

And what thou see'st write in a Book.

REVELATIONS, i. 11.

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INTRODUCTION.

THE TESTIMONY OF HARTFORD MONTHLY MEETING,
CONCERNING OUR DECEASED FRIEND,

SAMUEL SCOTT.

THIS our beloved friend was born in Gracechurch street, London, on the 21st of the third month, 1719; and, as appears by an account left in writing by himself, 'was, in the seventeenth year of his age, remarkably favored with a divine visitation; by which his understanding was enlightened, and the great beauty, heavenly order and economy of a truly religious life, at seasons even ravished his soul:' and having walked in conformity thereto till about the thirty-fourth year of his age, he then came forth in the work of the ministry, in which his gift was truly edifying and convincing; tending much to awaken the attention of the careless and formal professor to the weighty concerns of truth and righteousness.

He was a man fearing God and hating covetousness, deep in divine things, of a humble mind and benevolent disposition, extensive in Christian charity, and unfeigned love to the brethren; very useful in the

discipline of the church among us, for which he was well qualified; yet very diffident of himself, ready to forgive, and seek forgiveness even of the meanest.

During the latter part of his life, we were frequently deprived of his company at our meetings, especially those for discipline, by reason of the prevalence of a disorder which had attended him for several years: notwithstanding which he was often in deep travail of soul for the restoration of inward rectitude, not only among us, but mankind in general; as also for himself that he might find a place of rest and peace.

A few days before his decease, being in a tender frame of mind, he expressed himself to a Friend that visited him, in these words, — ‘I have done with all things but one, and that is, working out my soul’s salvation with fear and trembling, through Him that worketh in me, both to will and to do of his own good pleasure.’

His removal was rather sudden; which, considering his anxious concern respecting that awful event, was, we believe, to him a favor: and we doubt not he is entered into that rest which his soul so ardently longed for.

He departed this life on the 20th day of the eleventh month, 1788, and was interred the 30th of the same in Friends’ burial-ground at Hartford, after a very large and solemn meeting, being attended by great numbers of Friends, and also of his neighbors, by whom he was much beloved. Aged near seventy years; a minister about thirty-six years.

Signed in our Monthly meeting held at Hartford,
the 2nd of the third month, 1789.

JONATHAN BELL,	THOMAS HAGGER,
JAMES BROWN,	GEORGE BLINDELL,
JAMES LUCAS,	NATHANIEL BRAY,
SPECIAL WEST,	WILLIAM STOTEN,
STEPHEN HAGGER,	JOHN ALLIS,
JOHN PRYOR,	JOHN BROWN, JR.
JOHN MILLER,	JAMES ROKES,
JAMES BLINDELL,	JAMES BROWN, JR.
JOSEPH POLLARD,	JOHN HAGGER.
STEPHEN HAGGER, JR.	

ANN NOTT,	MARY LUCAS,
MARY PRYOR,	MARY BROWN,
SARAH RUDD,	ELIZABETH LUCAS, JR.
ELIZABETH LUCAS,	MARY BROWN,
HANNAH WEST,	SUSANNAH NUTTING,
ANN MILLER,	SUSANNAH LUCAS,
SUSAN MORPOT,	HANNAH COOK,
ELIZABETH MANSEER,	ELEANOR B. STEPHENS,
CATHARINE BOTT,	ELIZABETH HOBBS,
ELIZABETH HAGGER,	RUTH BLINDELL,
MARY JACKSON,	SARAH PRYOR,
MARY BRIGHTWEN,	ANN PRYOR,
ELIZABETH SQUIRE,	ELIZABETH BARTON,
SARAH PRYOR,	MARY STERRY.

Read and approved in our Quarterly meeting held
the 23d of third month, 1789, at Hartford, and signed
in and on behalf thereof, by Wm. LUCAS, Clerk.

Such is the testimony to the character of the Author of the following Diary by many of his friends and neighbors, who appeared best qualified to delineate the same.

Those who read the Diary will probably observe the difference which apparently exists between the foregoing account, and the description he has given of himself. His friends were chiefly guided in their judgment by his general conduct and actions; but his spiritual eyes being opened to a more extensive view of his real situation, his judgment of himself appears to have been formed by a comparison thereof, with that state of purity unto which all are called, and where all is beautiful, and not a spot or wrinkle can be discerned. It was for this state that his spirit panted, and short of which his soul refused to take lasting rest; for he saw the 'one thing needful,' and in degree tasted of that peace which prevails in Sion, the city of the saint's solemnity.

For the attainment thereof, for obtaining the unsearchable riches which are found in Christ, and largely possessed when he becomes in man his only hope of glory, his solicitude appears to have been nearly unremitted; as not small was his anxiety, when the Beloved of souls withdrew his animating influence; fearing that it was not for the trial of his faith, that seasons of poverty and abstinence were allotted to him, and deep baptisms and conflicts his frequent portion; but that it proceeded from just displeasure, and that the Lord had therefore ceased to be gracious: where-

by his soul was cast down and disquieted, without ability to adopt the encouraging language, "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."¹ Thus desolate and disconsolate, he expressed himself in the pathetic language of the prophet Jeremiah: "Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow."² But this is a path not unfrequented by the regenerate; who, having attained to the state of young men, are fed with strong meat; when, for weaning their affections from all sublunary objects, from every thing that has not endurance, but perishes with the using, and for enabling them to receive and retain, without mixture, the perfectly refined wine of the kingdom, the Bridegroom withdraws his presence, the sensible succor of the Spirit is not felt, and the earth with her bars is closed upon them. Thus is poor frail man apparently left in his weakness, without a hand extended which is competent to succor, or able to save; that his dependance may be fully proved, and his faith rendered more pure than the fine gold of Ophir. But, though for a trying time unfelt and unseen, yet there is a hand, an Almighty hand, stretched out for the preservation of the children of the bridechamber, which preserves them in afflicting extremities, and manifests itself when necessary for salvation, or reward. This is a path wherein the regenerate have trodden, and wherein our friend, SAMUEL SCOTT, had

¹ See Psalm xlii. 11.

² Lamentations i. 1.

his faith proved, purified and increased. But who are, even in this respect, so blind as the Lord's servants, as the children of the Most High? Humbled to the dust under a sense of their own unworthiness, pressed upon by an increased view of their frailty and entire inability for any good thought, word, or work, towards promoting their soul's salvation, they are more prone to view dispensations of this kind as marks of divine displeasure, than for the trial of their faith; and therefore fear, lamentation and mourning, is their portion, until their hopes are revived by the sensible renewing of that grace, which gladdens the whole heritage of God. Then "the wilderness and solitary place shall be glad, and the desert rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."¹

The natural abilities of SAMUEL SCOTT were above the common rank, and he was versed in literature. Yet these he counted but as dung, that he might win Christ, have a fellowship with his sufferings, be made conformable to his death, and experience the power of his resurrection.

The vast variety of dispositions which are found amongst mankind are, by some authors, supposed to be formed by the mixture and predominancy of one or other of the different temperaments, which the operations of grace do not destroy, but purify and direct: so that the lively in a state of nature will be found lively in a state of grace; and the zealous in nature

¹ Isaiah xxxv. 1, 2.

will be found zealous in grace ; but lively in a different pursuit, and zealous for the attainment of a different object. When the heavenly principle is in dominion, this variety, which in fallen nature tends to disorder, is reduced into harmony, and forms a body, or whole, inexpressibly beautiful. How wonderful are the ways of Providence ! How gracious his design ! But when any of these temperaments predominate, unseasoned by grace, they cast a shade upon, or place in an unjust view, the ways of Divine Wisdom ; the paths of pleasantness and peace.

The melancholic temperament appears occasionally to have prevailed in the author of the following Diary : which, when seasoned and regulated by grace, has been deemed the most favorable to a religious life, being in its nature fixed, retentive, and circumspect, prone to search, and anxious to ascertain, yet cautious in receiving important truths, but, when received, tenacious in retaining them ; but which, in some instances, it is to be feared, produced in S. Scott sadness, where joy might well have prevailed. But it is encouraging and instructive to observe, how, through all the conflicts and baptisms to which such a disposition appears more peculiarly liable, there lived that, which many waters could not quench, or the grave retain ; and this at times in SAMUEL SCOTT beautifully broke through the dark clouds, and showed that all beyond was harmony and light ; of which there is no doubt his afflicted anxious soul at length gained permanent possession, when the work was finished, and the tem-

pestuous waves for ever ceased to rage. "O thou afflicted, tossed with tempests, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."¹

Here, reader, pause, and wisely consider, that although "many are the afflictions of the righteous, the Lord delivereth out of them all." For "the Lord redeemeth the soul of his servants."² By repeated trials and afflictions permitted or dispensed, they are induced to look at, and duly appreciate, the things that can only be discerned by the spiritual eye of the regenerate, the things that are eternal; and are also prepared to receive, and retain, the unsullied joys of heaven. As affliction and trials, well endured, produce the peaceable fruits of righteousness, with quietness and assurance for ever, although grievous when they prevail, how will they be estimated when the work is finished? when faith is lost in fruition, and uninterrupted rewards are possessed? Can they be viewed otherwise than with awfulness and gratitude, as well expressed by a deeply-tried and experienced servant of the Most High, when on the eve of ceasing from his labors, and of receiving permanently glorious rewards: "Many and painful have been the probationary exercises of this life to me. Ah! were there probability of strength, how I could enlarge, for my heart seems melted within me in retrospective view; but all

¹ Isaiah liv. 11, 12.

² Psalm xxxiv. 19-22.

the former conflicts, however grievous in their time, are lighter now than vanity, except as they are clearly seen to have contributed largely to the sanctification of the soul ; as they are remembered with awfulness and gratitude before Him, who has not been wanting to preserve through them all ; and as they seem likely to introduce, either very shortly, or before a very long time, to an exceeding and eternal weight of glory.¹ When afflictions are thus viewed ; when, as to duration, they are compared with the permanence of those joys which they may be said to produce ; and as to severity, with that exceeding weight of glory which they ensure ; great will be the encouragement to seek for patience during their continuance, and not small the desire, that the design, in their prevalence, may be fulfilled.

Considerations of this kind are well adapted to a state of probation, of infancy, and twilight ; where seeing only as through a glass, darkly, we know but in part ; and truly profitable, as they tend to prepare for an entrance into those realms, where they see face to face, and know, even as they are known ; where that which is in part shall be done away, by that which is perfect being come.²

R. P.

¹ See Piety Promoted, Job Scott.

² 1 Cor. xiii. 12.

D I A R Y, & c.

APPREHENDING that the keeping a Diary might in sundry respects have been useful, and contributed to an increase in the spiritual life, essays have at various times been attempted; the last in the summer, 1776, on being relieved from a disorder which I esteemed dangerous; but after a short continuation, "The bough was lopped with terror."

On the first day of the Sixth Month, in the year 1780, and in the 62d of my age, I renew the recording of some circumstances which have occurred, and which may yet occur. The number of my days, or, perhaps, only hours, remaining, being certainly few and evil, the present attempt seems unseasonable. Nevertheless, if it please the Lord to look upon it with approbation, "New wine may be found in the cluster," and the Watcher and the Holy One may say, "Destroy it not, for a blessing is in it."

FIFTH MONTH, 1780.

14th. I went up to the yearly meeting at London, and attended divers of the meetings both for worship and discipline; the former were in the general large and solemn; much peace presided in the latter; brotherly exhortations were in love imparted, and a concern expressed for the manifold deviations from our ancient Christian testimonies, respecting "speech, behavior, and apparel." Babylon is within; but from her very outlines were our ancestors called forth, and these testimonies were committed to them and their children, as increasing testimonies, until they have filled the earth; the customs of the people are vain; hat honor is the most unmeaning ceremony, the merest phantom that ever pride and folly obtruded on their deluded votaries.

20th. I returned from London to Hartford, impressed with some sense of the preservations of the preceding week; sought a tribute of praise to the Preserver of men; but, as on the mountains of Gilboa, "there was no rain, nor dew, nor fields of offering."

21st. I went to the forenoon meeting at Hartford in distress of mind; very unexpectedly some qualifications for public ministry seemed to attend; the words presented were, "Work while it is day, for the night cometh, in which no man can work;" an explanation of the nature of the work was attempted, according as it is written, "This is the work of God,

that ye believe in him whom God hath sent ;" a degree of solemnity prevailed.

23d and 24th. The Quarterly and Yearly meetings at Hartford were not large, but measurably favored.

25th and 26th. In my solitary retreats this inquiry occurred, "When shall the fir-tree appear instead of the thorn, and the myrtle instead of the briar, that it may be to the Lord for a name, and for an everlasting sign that shall not be cut off."

27th. I cautioned a neighbor against addressing me with a flattering title ; the caution was received in a friendly manner, and the propriety of the remark allowed.

28th. Mary Ridgeway and Jane Watson from Ireland came to our house, and were at our meeting on first-day ; the meetings were large, and their service in them was lively and acceptable. I sat with them in the gallery, but although somewhat elevated in respect to local situation, deeply depressed in spirit ; esteeming myself not only unfit for the ministry, but even to be an attendant upon, or entertainer of, the Lord's servants.

SIXTH MONTH, 1780.

3d. It is written, "The voice of rejoicing and salvation is in the habitation of the righteous ;" but for many days past my soul hath been far from peace : the roll written within and without, with mourning, lamentation and woe, hath seemed to be the sole furniture of my solitary habitation.

4th. In the forenoon meeting at Hartford, I sat under a deep and almost agonizing sense of my past iniquities, and frequent deviations from the paths of peace; not a penitential tear produced: but wherefore dost thou complain, O my soul! for the punishment of thy sins? The immaculate Lamb, who knew no sin, suffered much more abundantly; "thou art justly in this condemnation," "but he had done nothing amiss."

6th. With much reluctance, and under great distress, I accompanied Samuel Spavold and John Miller in visiting five families at and near Hoddesdon; the gospel was preached; in one of them particularly so. Some cause of thankfulness for the preservation and attendance of the day.

7th. I was particularly condemned for conversing unnecessarily respecting politics and religion. Peace is thy profession. Labor to live peaceably with all men.

8th. I went to Ware with Samuel Spavold, and visited five families; I had in one of them a remarkable opening respecting my own state, on these words, "It is only the Lion of the tribe of Judah," that can cause the "lion and the lamb to lie down together;" my lips were sealed in silence.

9th. This day was passed in serenity and composure; a miracle of grace.

10th. Much mischief hath been done this week in and about the metropolis, on account of the Protestant petition having been presented, but not immediately considered. O! the infatuation, that the professors of religion, whose characteristic is peace and love, should

by any means become the instigators of bloodshed and devastation ; or that they should at any time begrudge others the immunities which they themselves wish to enjoy ! “ Tell it not in Gath, publish it not in the streets of Askelon,” lest the infidels triumph.

12th. I am convinced from a daily heartfelt sensation, stronger than ten thousand arguments, that until we cease to do evil, we cannot learn to do well. No acceptable worship can be either internally or externally offered to the God of truth, while we are acting contrary to the dictates of Truth in our own consciences. “ There is no peace to the wicked.” “ If we regard iniquity in our hearts, the Lord will not hear us.” “ Let him who nameth the name of Christ depart from iniquity.” These testimonies were formerly borne by free-grace men, who lived by grace ; and they will for ever baffle the efforts of antinomianism. The only ability to cease to do evil is in a divine and supernatural principle, — the grace and truth which comes by Jesus Christ ; or, in other words, in the Comforter, the agent and representative of the Holy Head, by which he is present with his people always, to the end of the world ; “ Christ in them the hope of glory.” Some days have been spent under a sense of His presence, who said to his servant formerly, “ Walk before me, and be thou perfect ;” be all the glory ascribed to him through Christ Jesus, our only Mediator. Amen.

18th. The effusions of anger and evil-speaking have been of late rather suspended, but the hostility within has been at times too sensibly felt. O may not only

the branches be lopped, but the root eradicated! When the creation was formed in primæval rectitude, the Divine Originator beheld it was good; but how is the gold become dim since the defection of the first Adam; "how hath the whole creation groaned, and travailed in pain, even until now;" and they who have received the first fruits of the Spirit groaned within themselves, for redemption from the bondage of corruption.

23d. "By nature I was*in almost all evil." The seeds of corruption, which were sown in human nature by the fall of our first parent, produced many exuberant and bulky plants; some of which were measurably removed in the day of an early and awakening visitation; others have since seemed to perish, and their roots to die in the ground, viz. infidelity, injustice, and the love of money; those which have been the most deeply rooted, and most prevalent of later years, are peevishness and impetuosity. May the command go forth from "the Watcher, and Holy One, Hew down the tree, and cut off the branches, shake off the leaves, and scatter the fruit."

25th. The forenoon meeting at Hartford was rather lively; a short testimony was borne to the Lord Jesus Christ, "the faithful and true witness." M. P. concluded the meeting very acceptably in supplication.

SEVENTH MONTH, 1780.

1st. Bodily pain bath of late attended. The sufferings which are sustained in this respect, being unfelt

by others, are much unnoticed and uncommiserated by them ; but they are known to Him, who is touched with a feeling of the infirmities both of the saints, and of the most vile and abject of his creatures, who are alike the works of his hand : "for all things were created by Him and for Him." O ! may my afflictions in the flesh be sanctified by Him "who suffered without the gate," whose head was crowned with thorns, whose hands and feet were pierced.

3d. At the monthly meeting, some difficulty attended respecting the acceptance of a paper produced ; my lips were sealed in silence ; passiveness appeared my proper province. Afterwards a caution was imparted against holding the faith of Christ with respect of persons, and against a spirit of emulation and personal dislike, as equally inconsistent with our Christian discipline.

4th. I read Henry Brooks on Redemption, an admirable poem.

9th. The meeting at Hunsdon was large. "God was in Christ reconciling the world to himself." The gracious interposition of the Deity, intended by the apostle in the preceding expression, seemed measurably attendant in a state of silence ; and under the ministry of M. P. afterwards, there was a dry wind from the wilderness.

15th. Divers vexatious incidents were attendant, and I was wanting in patience and resignation ; capital virtues, which calm the storms of life. I was too fretful on slight and immaterial events.

16th. After a long waiting in deep poverty in the forenoon meeting at Hartford, a degree of travail was begot both on behalf of myself and those present: a short testimony was also borne to that universal redemption which is in Jesus Christ, and the necessity of an inward application thereof, in ourselves, and for ourselves.

20th. I went to London. At times I was favored to look towards the God of patience and consolation, but the want of due resignation barred the influences which proceed from him; "for what doth let will let, until it be taken out of the way." During this dispensation I considered the propriety of the apostolic injunction, "Remember them who are in bonds, as bound with them, and them who suffer adversity, as being also in the body;" "bear ye one another's burthens, and so fulfil the law of Christ." A practical adherence to these precepts, next to the grace which is sufficient and soul-saving, would be as the balm of human life; it would alleviate the diversified cup that is handed forth to mortals; but how deficient am I herein; how deficient also are others.

30th. Pretty early at the Park meeting, a degree of solemnity clothed my mind, not without some presentations for public ministry, which, on proving, appeared immature. How suitably adapted are the following precepts, not only to me, but to all who at any time appear in the ministry. "Be more ready to hear, than to offer the sacrifice of fools." "Be not rash with thy mouth to utter any thing before God."

And when thou speakest, "let thy words be few." "Be slow to speak." All true and profitable ministry arises from the ability which the Spirit gives in a rightly exercised understanding; as it is written, "I will pray with the Spirit, and with the understanding also." Nonsense proceeds not from the ability which the Spirit giveth. But what is nonsense? Here it may be difficult to draw a line. "For the preaching of the cross is, to them that perish, foolishness:" and "the foolishness of God is wiser than man."

EIGHTH MONTH, 1780.

1st. In the week-day meeting at Horsleydown, something opened by way of ministry; but waiting under the opening, silence seemed most advisable; and after long sitting, the meeting closed lively. I had rather refrain from speaking, when perhaps I might have spoken with a degree of profit, than at any time to speak unprofitably. There are, comparatively speaking, but few ministers left amongst us; yet frequently many words are uttered. The following sentiment, contained in the Apology of that skilful minister of Christ, Robert Barclay, is therefore, I think, worthy of the observation of all concerned. "Yea, we doubt not, but assuredly know, that a meeting may be good and refreshing, though from the sitting down thereof to the rising up a word may not be outwardly spoken; though the life may have been so known, as that words might have been acceptably spoken, and that from the

life." Barclay's *Apology*, 6th edition, p. 360. The above is not referred to as an insinuation that the ministers now among us are of a dissimilar disposition from Barclay, and the brethren of that day, but rather as a caution to myself and others, than as a censure upon any. We are voyagers in a tempestuous ocean, stationed on a sea of glass, surrounded on every side with rocks and sands;—may not therefore a little one, who needeth himself to be more perfectly instructed in the way and work of the Lord, recall the attention of the brotherhood to such beacons as have been held forth by such, "who, through faith and patience, inherit the promises." There is a spiritual worship and introversion of spirit, which excels outward ministration. In it, honey is imparted from the Rock—Christ.

6th. The general meeting at Cross Brook-street was large, composed, and chiefly held in silence. "It is thy word, O Lord, which healeth." "The Word which was in the beginning with God, and was God;" the same which in the fulness of time was made flesh, and dwelt amongst men; and they beheld His glory, as the glory of the only begotten of the Father, full of grace and truth; "of whose fulness we have all received, and grace for grace." "I waited patiently for the Lord," said one formerly, "and he heard my cry." In this patient waiting is experienced the ministry of the Spirit, and the glory of Christ.

20th. After long sitting, and some solemnity in silence at our forenoon meeting, I stood up simply with an opening on these words, "The kingdom of

God stands not in words, but in power." Some more expressions were uttered in a testimony to that kingdom, worship and work, which consists in the manifestation of a divine and supernatural power. I sat down with a degree of freshness; but speaking a second time, I seemed to flatten both myself and others.

22d. Some good desires were attendant; good desires will not carry a man to heaven, but they proceed from heaven, and tend heaven-wards, as it is written, "It is God that worketh in you to will."

27th. I attended Mims general meeting; divers Friends ministered to a mixed auditory. I was much shut up, as I usually am on such occasions; and may I never attempt to open by any efforts of my own.

NINTH MONTH, 1780.

1st. The Parliament being dissolved, a general election is coming on; the devil cometh forth, and hell from beneath; the heart of man will be moved for him, to meet him at his coming. The present period is important and interesting beyond many others; but if it pleaseth Infinite Wisdom to punish a people for their iniquities, it mattereth not whether it is done by one man or by many; but it becometh not the members of our society to meddle much in those matters, or to be active in political disquisitions. Our duty and felicity consists in peaceably acquiescing in the all-wise determinations of Him, who ruleth in the kingdoms of men. In respect to elections, we ought

to go no farther than voting for the candidates we best approve, and declaring our preference of them, without endeavoring by any other means to influence others. "Israel is to dwell alone, and not to be mixed with the people."

6th. An excellent letter dispersed, concerning the sin of perjury.

7th. This day I voted for members to represent the borough of Hartford, in the ensuing Parliament. To the best of my knowledge, I maintained "a conscience void of offence," in the course of the contested election; only, by attending at the polling place the second day of the poll, for about two hours, contrary to the dictates of Truth in my own mind, I became wounded: my religious exercise was obstructed, and death and darkness were the covering of my spirit for many days. Thus it pleaseth Infinite Wisdom to visit for our unfaithfulness; sometimes even in, what may be esteemed by others, little things.

24th. The forenoon meeting was large. This day sharp doctrine was delivered, and seemed in the general to be pretty well received; the compassions which are in Christ Jesus being measurably prevalent.

29th. Recollection in weakness was this day experienced.

30th. A member of our society having suffered his premises to be illuminated, I was induced to review the testimony of our ancient Friends against illuminations,—a testimony I have ever approved and maintained with unremitting perseverance. At one season

the fleshly part would have gladly joined in rejoicing after the flesh. From my being first convinced of sin, righteousness and judgment, I have been shy of receiving either doctrinal or practical truths upon trust, or only because others have received or believed them; my concern having rather been to try them by the law and the testimony—"the law of God after the inward man," and the precious testimonies of holy Writ. If all who profess the truth, as held forth by us who are called Quakers, were built upon the rock of divine and internal revelation, the rapid inroads of libertinism would be repelled, and deism extirpated. But the law written on the fleshly tables of the heart, the Scriptures of truth, and the advices of our brethren contained in their Yearly Meeting minutes, would, as a threefold cord, unite, and not easily be broken.

TENTH MONTH, 1780.

8th. At the forenoon meeting, truth measurably prevailed in silence. I have often been fearful, lest, in our society, human reason, and the works of a mere moral and creaturely righteousness, should be substituted in the place of the law of faith and the new creation work; for according to the testimony of our truly learned and deeply experienced Friend, Isaac Penington, "God is all in redemption; God doth all, as fully therein as in creation; it is a new creation; yet the creature quickened and renewed is in unity with him in its operations." Penington's Works, vol.

i. p. 526. All boasting of supposed rectitude and self-ability is excluded by the law of faith; if the most perfect compliance with its requisitions was attained, the reward would be not of debt, but of grace only; but every deviation from the line of duty merits death, and that condemnation which is most justly and rightfully the sinner's portion; as it is written, "The wages of sin is death."

16th. As I walked in the fields, the following sentences concerning the incomprehensibility of the Supreme Being were suddenly impressed: "Touching the Almighty we cannot find him out." "He comprehends all things, but is comprehended by no man." "His ways are not as our ways, neither are his thoughts as our thoughts." "There is no searching of his understanding; he giveth power to the faint, and to them who have no might he increaseth strength." What is to be feelingly and savingly known of him, is manifest in man, by the revelation of his Son Christ Jesus; as it is written, "He was the true light which lighteth every man that cometh into the world." And again, "For God, who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of God in the face of Jesus Christ; but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

22d. Standing up pretty early in a meeting, I was soon doubtful of the rightness of my concern; or, at least, I was apprehensive of having stood up too soon.

28th. I was much solicited to engage in a confer

ence, between two Friends, respecting misconduct during the town election, but found no freedom to intermeddle with strife, my principal business at present being in the vineyard of my own heart. "My time is not yet come," said the Savior to his immediate followers. The Lord's remark might not only relate to the matter then proposed, but might also be intended as a watch-word to his followers, throughout all generations. Many of our society have suffered loss by hastily engaging in supposed services, both in the ministry and discipline, at the instigation of others, without duly waiting to feel their own way.

29th. I went to the forenoon meeting at Hartford, in lowness of mind and pain of body; after some time of waiting, the nature of that charity, so emphatically described by the Apostle, 1 Cor. chap. 13, fell very unexpectedly on my mind, and a short testimony was delivered respecting it. S. R. and S. W. afterwards appeared in a line somewhat similar; it was measurably a favored season.

ELEVENTH MONTH, 1780.

1st. A day of treading down in the valley of vision; "the heavens being as brass, and the earth as iron."

2d and 3d. There is no journeying for Israel while the cloud remains upon the tabernacle; these have been days of clouds and thick darkness.

4th. This day I was favored with some glances towards that city, where neither sorrows exist, nor pains annoy.

9th. I walked by the Grange to Shad Thames, with some desires after those comforts which are in love, and those consolations which are in Christ. May "the beloved of souls come into his garden, and eat his pleasant fruits." "The fruits of the Spirit are love, joy, gentleness, meekness, temperance and faith." They indeed are not profitable to God, nor meritorious in man; but the most minute or inconsiderable movements, either in mind or body, even to the giving a cup of cold water, when performed by the leadings of divine life, are accepted; and the creature receives an answer of well done, through Him, "who gave himself to God for us, as an offering and a sacrifice, for a sweet-smelling savor."

11th. The simple and sublime are admirably blended in the prayer of Manasses, king of Judah, when he was holden captive in Babylon. I read it with some application to my own state.

18th. Under pain of body and in distress of mind, I was favored with some sense of those everlasting healings which are in the High Priest of our profession. "The leaves of the tree of life are for the healing of the nations."

22d. I was visited by my friend Thomas Hartley, who was just setting out for East Malling; peradventure, we may never more meet in mutability; a final adieu, in respect to time, may have this day been taken. The Park evening meeting was a solid and satisfactory season; some motions were presented for a public ministry, but this consideration crossing my mind —

perhaps silence may be attended with a degree of firmness and propriety, but in speaking there may be folly and weakness — I readily received the intimation, and my exercise was continued in silence.

TWELFTH MONTH, 1780.

1st. In the Monthly Meeting, the Quarterly Meeting's queries were answered, and those present reminded of "the bleating of the sheep and the lowing of the oxen." The low estate of our society was lamented, and the manifold deviations which appear, in a conformity to the world, in speech, behavior and apparel, and in respect to the anti-christian yoke of tythes, were in much love and tenderness reproved.

20th. The week-day meeting was held in silence: this expression occurred, "Their spot is not the spot of his children." Variance, wrath and strife are the spots of an enemy, and his children, on whom his diabolical features are impressed. May I, in the multitude of the Lord's mercies, be fully purged from them! I afterwards received a letter from a minister in our Society, expressing a fear of being a castaway. "Thus deep calleth to deep."

22d. We possess many privileges; a considerable one is the cloud of witnesses, who, however diversified in character and sentiment, have united in testifying, "that the Lord is good to them who wait upon him, and to the soul that seeketh him."

28th. In the Park evening meeting, some inward

exercise and labor of spirit was experienced; in it consists the essence of prayer. "God is a spirit." He needs not the medium of words. "There is only one Mediator, who was manifest in the flesh, and offered himself a ransom for all;" but remains an everlasting High Priest in the sanctuary within.

FIRST MONTH, 1781.

1st. Since the commencement of the former year, the messenger on the pale horse has arrested many, who, respecting age, were nearly my equals; their lot is for ever fixed; I still remain "in a land of pits and drought." "Without are fightings, within are fears." I may reasonably expect, from my age and various infirmities, that the days remaining will be few and evil. O! may not the Spirit of prayer depart from me, but that the travail of my soul may be increased, until death is swallowed up in victory. Amen. I attended the Monthly Meeting of ministers and elders at Gracechurch-street; some exercise of spirit was maintained; our worthy ancient friend, Isaac Sharpless, had an acceptable time in testimony.

4th. The meeting this day was chiefly held in silence; I experienced some enlargement in silent prayer.

5th. I pressed through the crowds, internally, to attend the week-day meeting at Gracechurch-street; a lion was in the way: upon the whole it was a favored season.

8th. I attended the Quarterly Meeting at Devonshire-house, and seven meetings in the week preceding: a necessary inquiry occurs:—what improvement hath been experienced in the peaceable fruits of righteousness?

14th. I had an inclination this day to sit with my friends at Devonshire-house meeting, where some inward exercise was experienced, and openings were attendant in both meetings; but it seemed my proper business, rather inwardly to adhere to the inward exercise and the Great Opener, than to minister in those assemblies. Between the meetings, at J. R's, some time was spent in retirement, and I had unity with my friends in the exercise. The vision of the Holy One is not wholly suspended, "nor the glory departed from Israel," but dispensed as a seed sown in weakness. We see at times darkly, as through a glass; we know but in part, and prophecy but in part.

23d. During a time of retirement in a Friend's family, a watch-word was imparted, but nothing expressed; if the opening had been retained, it might have been the means of preserving me from some unnecessary discourse, which left me naked and wounded, and caused me to lie down in sorrow.

24th. This day I read some of J. W's early journals, being before acquainted with those of a later date. He appears from his early years a diligent seeker after truth, "not slothful in business, but fervent in spirit," serving the Lord according to the apprehensions of the present hour; not one of those,

of whom the Lord speaks by the prophet Zephaniah i. 12. "I will punish the men that are settled upon their lees, that say in their hearts, the Lord will not do good, neither will he do evil." His great activity in thinking, and a hasty divulging of his present sentiments, have undoubtedly led him into many inconsistencies and contradictions; not having sufficiently practised the thinking and speaking with deliberation, nor learned the spiritual import of these testimonies; "their strength is to sit still;" "in resting and returning shall ye be saved;" "in quietness your strength shall be." In each of his journals are many mistakes; but some instructions in righteousness. I cannot justify or condemn him altogether; I believe he means well; if I err, it is on the charitable side of the question; let them who think otherwise try their own spirits. This week I also perused the visions of John Engelbert, a Lutheran protestant, published by Frances Ochley of Northampton, a seeker after spiritual and vital religion. A belief or rejection of some particulars contained in them may be most safely suspended: however mistaken, he appears to have been one of great piety and devotion, a severe reprover of the formal priests and professors of that time; by which means he became subject to great persecutions. He was also opened into various points of doctrine, since promulgated by George Fox and many brethren, viz. The necessity of the Spirit's teaching, and the superior excellence thereof to the letter; the salvability of the heathen through Christ, and the internal

operations of the Holy Ghost upon their spirits; the insufficiency of water baptism, and an external commemoration of the Lord's supper; bearing a faithful testimony to the one saving baptism and spiritual communion of the body and blood of Christ. In the writings of the mystics of former times, there appears to me a great mass of abstruse and unintelligible matter, and likewise some glimmerings of divine truth, answerable to the feelings thereof in my own mind, as "face to face in a glass." Let us, therefore, who are called Quakers, be cautious how we adopt or reject in the lump, or at least join in the cry of enthusiasm or fanaticism; remembering those epithets were plentifully poured forth on our predecessors in profession, not only by the openly profane, but even by some serious professors, not themselves wholly strangers to inward and heartfelt experiences, but shy of them in those not wholly of the same sentiments. Some inward concern and exercise of spirit hath been maintained, but at other times too much unprofitable discourse hath been attendant.

28th. In the forenoon meeting, those present were recommended to an inward feeling after the immediate presence of Christ their Savior; some other points of doctrine were also touched upon; it appeared a solid and favored season. Having been some time absent in London, our friends and neighbors seemed pleased with our return. It is very agreeable to maintain the habits of good neighborhood and esteem for each other; but infinitely preferable is "the unity of the

spirit in the bond of peace." May it be increased and multiplied amongst us. Amen.

31st. In the preceding night, unpleasing dreams attended; when I waked, I looked to the Lord, but thick clouds were before me.

SECOND MONTH, 1781.

4th. In the forenoon meeting at Hartford, faith in God and Christ was recommended; as it is written, "ye believe in God, believe also in me."

5th. In a meeting for discipline, my mind was oppressed under a sense of some present not sufficiently esteeming the sufferings of Christ, without the gates of Jerusalem, nor having fellowship with him in them; and of a dark libertine spirit, that would trample upon those precious testimonies of the cross, delivered to George Fox and others, against hat honor, the heathenish appellation of days and months, the unchristian language of You to a single person, and the calling of men, master, contrary to the express prohibition of our blessed Lord, Matthew xxiii. 10. "Be ye not called of men, master, for One is your Master, even Christ." Some well-disposed Friends may, perhaps, have strengthened these libertines by laying too great a stress on externals: "for in Christ Jesus, neither circumcision availeth nor uncircumcision, but a new creature;" and if those called Quakers walked according to this rule, they would neither wear gay clothing, nor give flattering titles to men. Much ex-

pense and exactness in dress, sumptuous houses and costly furniture, comport not with the seamless garment of a crucified Savior ; who was himself the most perfect pattern of plainness, and “ had not whereon to lay his head.”

9th and 10th. These days have I been in the deeps. “ Deep hath called unto deep.” All the waves and billows have gone over me.

11th. “ A grievous vision hath been declared unto me ;” “ My heart and my flesh faileth.”

18th. I went to the forenoon meeting in great distress ; but soon after sitting down was measurably relieved by an opening concerning a dead and a living faith ; the former being barely an effort of the human understanding gathered from without, but the other proceeding from the operation of God upon the heart : the distinction was stated in a short testimony.

22d. This day I read the third part of the Pilgrim's Progress ; I do not remember to have perused it for many years ; it is not so united with the clouds of Calvinism as the other parts, which were written by honest John Bunyan ; and as free from Arminian errors. The following sentiments respecting prayer are peculiarly just and striking : ‘ Prayer is the soul's discourse or conversation with God : now, seeing God knoweth all things, and discerneth the secret thoughts of our hearts, it is a thing indifferent, in private prayer, whether we use words or not : for the soul may discourse and converse with God as well in silence as with words ; nay, sometimes better ;’ in short, ‘ my

judgment is, that in respect to God's hearing us, it is all one whether we use words or not, either in public or private.' Third part, bound, page 79-82.

28th. During the course of the present month a little cloud arose, apparently no bigger than a man's hand, which hath thickened so as to darken the face of heaven and pour down torrents of distress upon my poor soul. I have been broken by a tempest, and my wounds have been abundantly multiplied, but the great Superintendent of the universe "doth all things well," his judgments are righteous altogether. We have all sinned, and fallen short of the glory of God; and manifold have been the iniquities of my youth, and more advanced years: the Lord correcteth our transgressions with the rod, and will not suffer our lives to go wholly unpunished. Blessed are they whose sins are recalled to their remembrance, and go beforehand to judgment, that the transgressors may be made white, and purged by the blood of the covenant. This day I again perused Joseph Ball's account of the dying sayings of his father-in-law, R. Reynolds, who had been near forty years a minister in our society; and in his last illness was freshly awakened to a sense of sin, and brought to trust in Christ alone for salvation, who was made sin for us, "that we might be made the righteousness of God in him." The great sin of our deceased friend appears to have been too great an attachment to, and assiduity after, the things of this world: that is not my foible; mine have been manifold.

THIRD MONTH, 1781.

12th. Uneasiness and discontent were too prevalent. I was agreeably amused with Dr. Hurd's Tribute to the Memory of Dr. Fothergill; a worthy performance. The extent of Dr. Fothergill's application to professional pursuits, to physical and philosophical correspondences and benevolent communications, was indeed amazing; his encouragement of genius, in a further display and extension of the works of nature, was indeed respectable; but much more abundantly so was his attachment to some doctrines of the Christian religion, which, if not wholly rejected, are at least but lightly esteemed by divers who are renowned in the republic of letters. 'I should think myself guilty of a neglect injurious to the memory of my deceased friend, did I not observe,' says Dr. Hurd, 'that he abhorred the prevalent infidelity of the age, and gloried in the name of Christian.' He valued the Scriptures as the repository of divine truths; and was never ashamed of those grand fundamental doctrines, —salvation through the mediation of Jesus Christ, and sanctification through the influences of his spirit; and thus, by believing in God, it appears by the preceding anecdotes, that our worthy friend was unremittingly careful to maintain good works. His steady adherence to some peculiar testimonies to the simplicity of the gospel, held forth by the Christian Society called Quakers, was also peculiarly exemplary; they being

despised by too many of his fellow-professors, under the picture of more liberal and extensive ideas, who are themselves greatly his inferiors in that real liberality of heart and sentiment of which he was so eminently a professor.

21st. This day I have entered into the 63d year of my age, — an awful event; to many it hath proved the last of human life; perhaps before another I may be added to that number; but days and times, signs and seasons, are in the hand of the great Proprietor of the universe, who made the sea and the dry land, and man as a monument of his mercy.

23d. This day, that exercise has been maintained which is the essence of prayer, and which our Lord intended, when he said, "Watch ye therefore and pray always, that ye may be accounted worthy to stand before the Son of Man."

25th. W. T. and M. P. appeared in testimony; something was freshly impressed upon my mind, but the meeting ended well, without any ministerial additions.

31st. During the last month, some propriety in my outward conduct hath been supported, an inward exercise and reading the holy Scriptures have been daily maintained; nevertheless, I am as a man that earneth wages, to put it in a bag with holes; what spiritual profit is reaped in meetings, or out of them, is too much "as the early dew."

FOURTH MONTH, 1781.

1st. First day; in the afternoon a spirit of poverty and penitence was recommended, in a short testimony.

4th. At the week-day meeting, those present were directed to the inward appearance of Christ.

11th. The duty of inward repentance, as it is written, "except ye repent ye shall all likewise perish," and of the mediation of Christ, as represented by the dresser of the vineyard, being powerfully impressed, was stated to those present; a door of utterance was measurably opened, and some solemnity seemed to attend.

13th. I attended the funeral of W. M. from Horsley-down meeting; sundry acceptable testimonies were delivered, under which I sat with satisfaction; I hope, likewise, in some degree under the ministration of truth, internally, for my own profit. "I am not ashamed of the gospel of Christ," but would gladly proclaim to thousands the glad tidings of the gospel, if properly influenced thereto; "but no man taketh this honor to himself but he that is called of God." It is indeed somewhat strange that I should be so generally shut up from such an exercise, when my brethren in the ministry are present, or those not in profession with us, and have so frequently something to deliver by way of testimony amongst a few at Hartford; but who is sufficient for these things? "The wind bloweth where it listeth." "He that hath the

key of David openeth, and no man shutteth;" but when he shutteth, no man ought to attempt to open.

15th. "Christ was delivered for our offences, and raised again for our justification." I sat under some solemn impressions thereof, and of the necessity of believers being quickened together with him; but felt no necessity to utter words.

22d. The forenoon meeting was large, and Friends were recommended to the word of reconciliation within.

28th. The spirit of prayer hath this day been obstructed by unnecessary converse, which it ought not to have been. "If any man doeth the will of God, he shall know of the doctrine;" and again, "if any man be a worshipper of God, and doeth his will, him he heareth:" hence it appears, that doing the will of God is necessary to render prayer acceptable. The will of God is our sanctification; the sanctification of our hearts and mouths, as it is written, "Lo, this hath touched thy lips, thy iniquity is taken away, thy sin is purged." Iniquity is not only to be taken away by remission and non-imputation, but sin is to be purged by real renovation; in order to our becoming the sons of God without rebuke. "In your patience possess ye your souls," was the command of the great Master to his immediate followers, and remains obligatory on us; not only in the case of national and public calamities, but also in respect to those domestic inquietudes, which "arise not out of the dust."

FIFTH MONTH, 1781.

7th. "With my spirit within me will I seek thee early," said one formerly. I am convinced of the propriety of the exercise and the universality of its obligation, and to will is present with me. In my way to the monthly meeting at Stortford, amidst much weakness of flesh and spirit, some hoverings of the Anointed seemed to attend. I was unwilling to shut out the true Opener, or what might proceed from him; but, at the same time, shy of any particular impressions of matter; being ever desirous of entering religious assemblies "neither bearing purse nor scrip," nor ought but a sense of my own poverty. In coming home, some unnecessary altercations would have presented, which were through grace measurably repressed.

11th. I was again at Stortford, at a meeting appointed for our worthy friends M. Ridgeway and J. Watson, who returned with us to our house at Hartford.

13th. M. R. and her companion delivered acceptable testimonies, both in the morning and afternoon meetings. M. R. in the forenoon recommended occupations which were diligently and prosperously practised by our worthy ancestors, viz., digging and begging: a lively and pertinent opening, on which she was enlarged with strength and propriety.

19th. Mental prayer and reading the holy Scriptures

have of late been practised: it is true that the bare "letter killeth," but a diligent, and I think almost a daily, attention to these sacred records is the duty of all; not so much with a view of immediate satisfaction and sensible comfort, neither with a view of laying up any stock in our memory, but in a dependence on the Spirit that quickeneth. The ministers in our Society are particularly recommended to be conversant in them, by the yearly meeting, 1702 and 1706. Nevertheless they ought to have no treasury but the divine gift, — "the well of water springing up into everlasting life."

23d. Being much indisposed in body, I attended the week-day meeting with little expectation of life or labor; sitting down in great nothingness, a desire was impressed that all present might be earnestly seeking after that salvation which is only attainable through Jesus Christ, for the remission of their sins, and the sanctification of their natures; — a perseverance in the exercise, as set forth in the parable of the unjust judge and the importunate widow, were much illustrated in my mind. The children seemed to be brought to the birth, but there was neither strength nor freedom verbally to bring forth; towards the close, I was freshly convinced that a ministration of the Spirit in one individual may reach also to others, without words.

28th. In a meeting for discipline, I sat in pain and bowedness of spirit, under a sense of formality and libertinism being too prevalent in our society; some

resting too much at ease in the form, and a pretty punctual compliance with it; and others trampling on the witness in themselves, and the precious testimonies of Truth, in respect to speech, behavior, and apparel; esteeming them little things, or the productions of enthusiasm. Thus hath the outward court been trodden under foot by the gentiles. Instead of an inquiry, "what shall we do to be saved," a language hath been substituted by the formalist and libertine: "The temple of the Lord, the temple of the Lord, are these; what shall we eat, what shall we drink, and where-withal shall we be clothed?"

30th. I came from Hartford to London, in order to attend the yearly meeting.

SIXTH MONTH, 1781.

9th. I returned from London to Hartford; the preceding yearly meeting had, in its several sittings, both for ministers and elders, for business and public worship, been measurably favored with the attendance of that divine power which gathered us to be a people. May never a frequent and customary speaking of the life and power be substituted instead of the thing itself: it being as possible to adopt a roaded use of such mode of expression, as of any other; but may it really be the crown and covering of our assemblies at all times, and our glory for ever.

23d. The fruits of righteousness have been of late

measurably sown in peace; this evening, condemnation for unnecessary discourse was attendant.

SEVENTH MONTH, 1781.

1st. Our worthy friend Sarah Crawley, of Hitchin, attended both meetings. In the evening, our friend W. S. of this town, very suddenly departed this life. I attended his funeral, which was large, on the 8th. When I heard of his decease, he having been for some months indisposed, I became doubtful whether I had not been deficient in the visiting of him, and waiting for the renewal of divine help and counsel. It is certainly a duty to visit the sick, and sit with them; but in such sittings words have been expected, and they have been, perhaps, too frequently uttered in a customary manner amongst us, as well as others.

13th. Unprofitable disputations grievously prevailed; we should never speak any thing but truth; and frequently no advantage accrues from speaking of what we most firmly believe to be the truth; speaking often is folly, when in silence there is strength.

14th. I have lately perused, to my satisfaction, and, I hope, spiritual advantage, sundry treatises published in the last century, composed by Roman Catholics and Puritans. I am glad to reap "the grape-gleanings of the vintage" from every quarter, considering the Lord's vineyard to be of a great extent, and "his commandment to be exceeding broad:" "there standing before the throne, of all nations, kindreds, tongues and peo-

ple, clothed in white robes, and having palms in their hands, ascribing salvation unto God and unto the Lamb." It is a great weakness in the Calvinists, and perhaps in some others, that they reject every thing that is not coined in their own mint, and reduced to the standard of a supposed orthodoxy: they may indeed narrow and limit themselves and their fellow-creatures, but they cannot limit the Lord of Hosts; his ways are illimitable, "and his thoughts are not as their thoughts;" "the glorious Lord being a place of broad rivers and streams."

17th. I was under condemnation for speaking too freely on various occasions; in the multitude of words there wanteth not sin, and what causeth sin causeth sorrow. The Lord is more pure than to behold iniquity. "Salvation is only of grace through faith." But every work and secret thing shall be brought in judgment before a more perfect tribunal than that of human prudence and partiality. "Wash thou me, O Lord, and I shall be clean;" purge thou me with the blood of sprinkling, "that the bones which thou hast broken may rejoice."

18th. Being afflicted with pain of body, these aspirations attended; Lord, sanctify the chastening of my flesh, that my spirit may be saved in the day of the Lord Jesus.

25th. A silent meeting, with the illustration of these words, "He that doeth evil hateth the light."

26th. Before dinner, in Morgan's Walk, with feebleness, and amidst interruption, these ejaculations were

inwardly uttered; Lord, sanctify; purify; that I may be perfected in holiness, according to the measure of my faith in Christ. This day and yesterday have been spent pretty satisfactorily, although not without defects. In the midst of bodily and mental pain, may my looking be more and more unto Him who was made perfect through sufferings; not as to the purity of his own nature, for he was the immaculate Lamb who knew no sin, but in respect to the appointments and designations of the Father, for the redemption of mankind through him, and that he might be the more gloriously opened as a fountain, not only to the house of David and the inhabitants of Jerusalem, but to the whole race of Adam, for sin and uncleanness.

30th. This day being the summer assizes, the judge came in. I am likely soon to appear before the Judge of the whole earth; at so important a crisis, some are ready to say, we have faith, and others, we have works; I can boast of neither, but can only say, "Lord, I believe, help thou my unbelief;" thou canst fulfil all the good pleasure of thy goodness, and the work of faith with power; thy mercy reacheth the depth of misery; righteousness and strength are with thee, and one day is as a thousand years.

EIGHTH MONTH, 1781.

8th. The following aspirations were attendant; Lord, spare me yet a little longer, that I may obtain an increase of strength and faith in thee; the work is thine:

reform also my exterior conduct, show forth my faith by my works; "Instead of the thorn may the myrtle appear." Let thy works praise thee, and thy long suffering be salvation.

25th. Some feelings after the meekness and gentleness which are in Christ Jesus were this day attendant. I read divers accounts of such, who, near the conclusion of their lives, obtained an evidence of peace with God, through Jesus Christ.

31st. After a deeply-exercising night, in which the alarm of death was as loud within as the tempest without, I wrote out a fresh copy of my will, which I design to get speedily executed. I have nothing to boast of, but many backslidings bitterly to bewail; nevertheless, since I have possessed some outward substance, I have been desirous to expend it in the most equitable manner I could, and that my fellow-creatures, both professor and profane, might partake of the benefit; and my own reputation, as an individual, hath been pretty much absorbed in the consideration of my religious profession, that none might have any cause to reproach the blessed truth, as having a narrow, illiberal, and selfish tendency.

NINTH MONTH, 1781.

12th. I was attended with pain of body and lowness of mind: a distinction betwixt the life of faith and the life of sense was the object of my meditation. I have lived more than three-score years too much after

the bias of my senses, at least in those things that are esteemed innocent by men. "The life that I now live," said the blessed apostle, "is by the faith of the Son of God:" almost daily desires after the experience thereof hath attended for more than forty years; yet I remain to this day too great a stranger to the full enjoyment of that "life which is hid with Christ in God." O may I daily experience an increase in it! that when He, who is the life of his people, shall appear, I also may appear with him.

14th. It hath long been my judgment, that the circulating of reports, which, in any wise, have a tendency to depreciate others, is inconsistent with our Christian duty; the mortifying our natural propensities, in that respect, is certainly a branch of the Cross of Christ, and compatible with his spirit and precepts. Great, indeed, even in this particular, is the prevalence of the law in the members against that of the mind, and of corrupt propensity over a more rightly informed judgment.

25th. Having been for some time past pretty much confined, I had an opportunity of perusing some tracts, lately published, written by my long acquainted friend Joseph Phipps; in which our religious sentiments concerning baptism, Christian communion, silent-waiting, oaths, fasting, and rejoicing, are stated and supported. The great error of the Calvinists, and those called Remonstrants, or Predestinarians and Free-willers, hath been in endeavoring to reduce the deep mysteries of the incorruptible God, into an image or

system made in the likeness, and after the manner of corruptible men; and so seeking, by the arts and devices of their own hearts, to elucidate the ways and works of an infinite Creator by those of finite creatures:—a most vain and fruitless effort, replete with absurdity, and inconsistent with the express declaration of the Lord Jehovah, “Let the wicked forsake his ways, and the unrighteous man his thoughts, and turn to the Lord, and he will have mercy, and to our God, for he will abundantly pardon;” “for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

TENTH MONTH, 1781.

9th. Being, contrary to my knowledge, nominated to attend the Meeting for Sufferings, as one of the committee of the yearly meeting, in considering and digesting the Book of Extracts, containing rules and advices relative to our religious society, I went from Hartford to London.

ELEVENTH MONTH, 1781.

6th. This day the committee on the Book of Extracts was dissolved for the present, having sat from the 19th of last month inclusively. I was enabled to attend pretty closely; my lips were generally sealed

in silence, but some inward exercise of spirit was at times experienced for the revival of the law and the testimony, that Zion might be redeemed by judgment, and established in righteousness. How good is it for brethren to dwell together in unity, and to be preserved from anger, wrath, clamor, envy, and evil-speaking; which favors were measurably experienced in the course of the foregoing service. Thanks to the God of Peace, and Master of assemblies, to whom the glory of every good word and work belongs, now and for ever.

20th. Myself and wife dined at Youngsbury: after dinner I had some discourse with D. Barclay concerning that excellent man and skilful minister of Christ, his grandfather, and the elaborate Apology he wrote for the true Christian Divinity: his memory I much esteem, for the evangelical testimonies contained in that work, and the distinctions between the doctrines of truth and Calvinistical and Pelagian errors. May none, professing with us, forsake "the Fountain of living waters," who thus speaketh; "If any man is athirst, let him come unto me and drink," and turn not aside to the corrupted channels of carnal reason and creaturely power: for if so, "the strong shall be as tow, and the maker of it as a spark," when the Lord shall shake terribly the earth, and exalt his only begotten Son, as the refuge of the poor, and "strong hold of the daughter of Zion."

22d. I read the 3d and 4th chapters of the prophet Daniel; in the former, there appears a striking instance

of the tyranny of despotic princes, in the person of the king of Babylon, his unreasonable requisitions of the Chaldeans, and his tyrannous decree concerning them, because they were unable to comply therewith. Equally arbitrary and irrational was the command of Pharaoh, king of Egypt, to the children of Israel, to make brick when their usual allotment of straw was withheld. The mighty Lord and Ruler of princes, "the blessed and only Potentate," "the King of kings, and Lord of lords," dealeth not so with his creatures. He hath, indeed, a right to do what he pleaseth with his own; and who will say to him, "What doest thou?" His works, indeed, are marvellous, and "past finding out;" but "just and true are all his ways." There is also exhibited a striking instance of the divine superintendence, and the faithfulness of the Almighty to them who trust in him, in the preservation of Shadrach, Mesheck, and Abednego, in the midst of the fiery furnace; because they would not serve the gods of Nebuchadnezzar, nor worship the graven image he had set up.

25th. "What shall I render to the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord." In an introversion of the heart to God, in mental supplication, and the breathing of the Spirit, which "maketh intercession with groanings which cannot be uttered," consists the essence of all acceptable prayer and praise.

TWELFTH MONTH, 1781.

1st. I remembered the patriarch Jacob, who set the stone and anointed the pillar. The Lord of Hosts is his memorial.

5th. Appeared at the week-day meeting; but omitting to close at a proper time, when a pointing so do was internally presented, and proceeding to utter a few more expressions, flatness and uneasiness ensued. O the spiritual skilfulness, distinction and propriety, which ought ever to attend the exercise of a gospel ministry! What was predicted of the Holy Head also appertaining in measure to the members; "he shall be quick of understanding in the fear of the Lord;" "but who is sufficient for these things?"

21st. I was favored with some internal direction to "the cloud of witnesses," and Jesus, the author and finisher of their faith, who is entered within the veil.

23d. I was desirous of attending the Quarterly meeting at Hartford, but was prevented by indisposition from going thither until this day. On the journey, I was favored with some renewed convictions of the benefit and excellence of waiting upon the Lord in silence; in it consists the very essence and marrow of prayer, of which, words the most fitly spoken are only a signification. Upon a mature investigation of the New Testament, I can perceive no obligation on believers to keep the first day of the week. By divine direction, the seventh was ordained as a sabbath to

Israel after the flesh, "whilst the first tabernacle was yet standing," and the transgressors of the divine command were to be judged with a legal and rigorous severity: but when "the Word was made flesh," and magnified as the glorious rest and hiding-place of his people, we find the apostle Paul contending for the liberty of the gospel, and prohibiting the saints in Christ Jesus from judging one another, in respect of an holy day, or the new moon, or the sabbath days; which, says he, "are a shadow of things to come, but the body is of Christ." Nevertheless, I greatly disapprove of travelling on the first day of the week, to the neglecting of our religious assemblies for divine worship; it being highly conducive to a proper discharge both of divine and moral duties, that one day in the seven should be peculiarly appropriated to sacred purposes.

31st. The last day of the year 1781. Another year hath now been added to my life, but in the due improvement of it I have been too deficient. How wonderfully have I been preserved; even from my youth upwards, my life hath been a life of wonders, inwardly and outwardly: when I look back, I am filled with astonishment. What shall I render to the Lord for all his benefits and innumerable mercies, which have been more than the hairs of my head!

FIRST MONTH, 1782.

1st. This day we made a feast, consistent with our Lord's direction, although not in every respect literally

so. I would maintain a spirit of hospitality and becoming liberality towards all; but the feasts of our Lord's institution are the most satisfactory to those who are desirous of being his disciples.

6th. In the forenoon meeting, a testimony was delivered to the universal grace and benignity of the Supreme Being, and that healing and salvation which is in Jesus Christ, according to what is written; "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," that whosoever believeth in Him should not perish, but have eternal life.

27th. At Horsleydown meeting, in the forenoon, my mind, after a time in silent waiting, was strongly impressed with a sense of the divine omniscience and compassionate notice of Him, who "beheld Nathaniel under the fig-tree." The matter remaining with weight, a few words were spoken relative thereto.

30th. The week-day meeting at Gracechurch-street was a solid and satisfactory season; my mind was powerfully impressed with a sense of the great mercy of the Supreme Being, in the forgiveness of sins, and the indispensable obligation, which we mortals are under, of forgiving one another, as it is written, "and forgive us our sins, as we forgive those who are indebted to us." The meeting was chiefly held in silence, M. P. only appearing in a short, but very acceptable, testimony.

SECOND MONTH, 1782.

4th. I attended the meeting of ministers and elders at Gracechurch-street, which was to me a season of humiliation and of treading down in the valley of vision. I remembered the humiliating language of one formerly, who was ordained a prophet to the nations; "Ah, Lord God! behold, I cannot speak, for I am a child." Such a sense of natural and creaturely impotence (notwithstanding any gifts or qualifications which may have been possessed) ought to be the frequent experience of every one concerned in the work of the ministry. Towards the close of the sitting, our ancient friend, Thomas Corbyn, delivered a pertinent exhortation.

6th. Unprofitable discourse prevailed. "The tongue is an unruly evil, full of deadly poison, which no man can tame."

11th. As my fathers were, so am I, a sojourner here, and my days are passing over more swiftly than a weaver's shuttle; "this is my infirmity, but I will remember the years of the right hand of the Most High," his wonders which have been of old; "and Him who is an high-priest for ever, after the order of Melchisedeck;" in whom "death is swallowed up in victory." May my desire and hope of salvation be in him, although I am a dwarf in Israel, and far short of having attained a proper growth, in the "measure of the stature of the fulness of Christ."

12th. This day, being commonly called Shrove Tuesday, I considered those seasons which were set apart by the church of Rome for peculiar purposes of devotion, and in commemoration of certain signal events, relative to the redemption of the human race. Many of that communion very conscientiously and piously adhered to them, not only in respect to the outward observance, but also to what passeth within; the latter ought also to be our concern at all times, that we might experience, indeed, a holy day to the Lord, and an acceptable fast, in ceasing from sin, from anger, and wrath, clamor, envy, and evil speaking; as likewise from an inordinate gratification of our palates in meats and drinks, and whatever else is inconsistent with the gospel of Christ.

17th. In the afternoon meeting I perceived a disposition to catch at sundry passages of Holy Writ, which passed as it were the surface of my mind in such a transient superficial succession, as not only to be unprofitable, but painful; however, I was preserved in silence, with some desires after living substance.

THIRD MONTH, 1782.

10th. I sat down in the forenoon meeting in lowness; but in silent waiting, matter was presented relative to my own state, which afterwards seemed to extend to others; but other ministers being present, I was loth to break in upon their silent waiting, or what might be upon their minds to offer to the people. We

are not to have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons, nor the exercise of our ministry according to our own time and will. Yet "the Lord is a God of order;" and there is justly a "preferring one another in love, wherein the spirits of the prophets are subject to the prophets." Reduced and small as the number of ministers in our society now is, if a similar care was at all times prevalent, the dignity and decorum of our religious society would be better maintained. Two Friends afterwards delivered acceptable testimonies.

11th. I attended a meeting of the Watton trust. The matter under consideration was, the dismissal of the toll-gatherers for a supposed breach of trust; one of them appearing, made but a poor defence; nay, out of his own mouth he was condemned. If the Judge of the whole earth should mark iniquities with severity in the day of a righteous retribution, who could stand before him, "whose eyes are as a flame of fire, and his voice as the sound of many waters?" This remark is not intended to annul the distinctions betwixt right and wrong, the praise which is due to moral virtue, or the censure which may be properly applied to the breach thereof. In my own conscience I stand justified from infidelity in the unrighteous mammon; but being at the same time convicted of how much I am indebted to the Lord, for want of a due improvement of his manifold grace, my soul was humbled within me; and I withdrew without annexing my signature to the order for his dismissal.

20th. This day was closed the 63d year of my age; a period I never expected to have passed: it hath been a year of various distresses and desolations; I have been brought down to the sides of the pit, and lifted up. How wonderful are the works of God, who maketh all, "his ways are past finding out."

31st. This day is observed by the churches of Rome and England, in commemoration of the Lord Christ, "who was delivered for our offences, and raised again for our justification." It is written in the Scripture, "Let every one that nameth the name of Christ depart from iniquity." How few among the various sects in Christendom are concerned in heart so to do! Notwithstanding their appointed fasts and feasts, the loud boastings of justification by Christ, and pompous praises of virtue and moral rectitude, in their hearts they regard iniquity.

FOURTH MONTH, 1782.

5th. Walking in the Grange, and parts adjacent, and reviewing scenes and places with which I had been acquainted in early youth, I became profitably recollected in spirit, in a sense of the promised Seed, by whose mediatorial influence I have been preserved to this day, when many of my cotemporaries are unalterably stationed in regions unexplorable by us who are on this side Jordan. May I, together with many brethren, be concerned, as at the eleventh hour of the day, with much spiritual travail and great searchings

of heart, to seek, as treasure hid in a field, "Christ in us the hope of glory," "who was delivered for our offences, and was raised again for our justification;" being, according to the flesh, of the seed of David; but who is God over all blessed for ever. And as our ancient Friend, George Fox, used to testify concerning him, "Christ Jesus the true seed, both in the male and female, the head of the body, the church."

7th. I was under some difficulty respecting what meetings I should attend, or whether any, being low in mind and indisposed in body. I looked towards divers, but there was a giant in the way. I was in some degree peaceably recollected at Gracechurch-street, in the forenoon, and Westminster, in the afternoon; but silent in both. By accident this evening, hearing one speak of that "hope" that "maketh not ashamed," he declared that the foundation of it was God, Christ, his blood, righteousness, and spirit; that the subject was the awakened sinner, who, despairing of any other means of salvation, casts himself on God and Christ; and having this hope, Christ in him, is purified, "even as he is pure." To me, a degree of spiritual savor and soundness seemed to attend the remarks. I was thankful for the preservations and favors of the day.

17th. Openings respecting divine things were plentifully attendant. What is rightly opened may be both profitable and pleasant, but not at all times "lawful to be uttered." The day of the Lord is to be on all "pleasant pictures," for their probation.

22d. I read part of an essay on the present state of England; an excellent political performance; the author possessing clear ideas, and adducing strong proofs of former errors, and prejudging those which may hereafter happen, in case Providence should permit a spirit of pride and intoxication still to prevail, for a further punishment upon the inhabitants of this nation.

24th. In the week-day meeting, a testimony was delivered concerning that purity of heart, which is the righteousness of faith; as it is written, "Blessed are the pure in heart, for they shall see God."

28th. In the forenoon meeting, those present were recommended to seek after an experimental knowledge of the truth. After sitting long in the afternoon meeting, in much heaviness, very unexpectedly some matter was powerfully impressed, with a pointing for a public ministry: a minister not belonging to our meeting being present, for fear of interrupting any concern he might be under, I kept the concern to myself, until the proper time for speaking passed over. Neither did the other Friend appear.

FIFTH MONTH, 1782.

1st. Two testimonies were delivered, recommending to a state of inward poverty; as the reverse to that Laodicean fulness, which was so severely reproved by the "faithful and true witness."

8th. Great was the distress and perturbations of

my mind during the early part of the week-day meeting; afterwards some solemnity attended in silence, and under the acceptable ministry of R. Valentine. O for more fervency of spirit, and striving to enter in at the strait gate!

18th. Some pertinent advices were delivered in the yearly meeting of ministers and elders; and a language passed through my mind, "O Lord God, forgive, I beseech thee! by whom shall Jacob arise? for he is small."

22d. At dinner we were unexpectedly visited by our ancient friend Thomas Hartley; probably the last time: he appearing to be much emaciated, and his countenance languid and meagre; but attended with a fresh and lively sense of vital and experimental religion. Retiring with him from some company who were present, he expressed himself, in much tenderness of spirit, to the following effect: 'O my dear friend! I have lately passed through many fiery trials and deep baptisms, such as I had never before fully experienced: all the secret and concealed sins of my former life, even many which had passed unnoticed, have been brought to light and set in order before me. I have been laid more low than ever, before the throne, and so humbled in a sense of my own nothingness, that I could stoop even to the meanest of my fellow-creatures. But I hope these severe dispensations have been for my further purification, and meetness for that rest and glory, which will be the fruition of sanctified spirits to all eternity.' In the year 1776, I

was introduced to a personal acquaintance with him, by a worthy minister in our own Society, and esteem the same one of the blessings of my advanced years, for which I am accountable to the Author of every good gift. He lived some years in the neighborhood of Hartford, and left a sweet savor behind him, both among rich and poor. It was my lot to differ much from him in my natural disposition, and also in some points to which he was much attached; but he sought not so much to promote the sentimental part of religion, as the life of righteousness, and the experimental knowledge of the cross of our Lord Jesus Christ; which crucifies to the corrupt propensities of fallen nature, and produces the fruits of the Spirit, which are love, "peace, and joy in the Holy Ghost."

29th. The yearly meeting at Hartford was small, by reason of the prevalence of disease. The ministry of our worthy ancient friend, I. S. was singularly distinguished with brightness; his matter being evangelical, and his expressions correct, nervous and animated.

SIXTH MONTH, 1782.

1st. The reports already recorded may rather seem of a discouraging nature, and not dissimilar to those of the evil spies formerly; "there we saw the giants, the sons of Anak," "and we were in our own sight as grasshoppers;" "the cities are great, and walled up to heaven." O! that I might yet more possess the

spirit of Caleb and Joshua, who followed the Lord fully, and through faith and patience inherited the promised land.

7th. Early in the morning, being pretty easy in body and mind, I remembered the Lord, to whom mercies and forgiveness belong.

9th. Towards the close of the forenoon meeting, some matter was opened, but I was most easy to leave the people to the great Opener, who opens, when, where, and what he please; and without whose in-speaking word, the voice of all outward preachers is but as "sounding brass, or a tinkling cymbal."

10th. This day, unexpectedly and unsought for by me, I had a conference with a warm Calvinist, who seemed to lay an unwarrantable stress on the peculiar tenets of that sect; and to be too much a stranger to that meekness and benignity, which peculiarly characterizes the religion of Him, who came not "to destroy men's lives, but to save them." I asserted Christ to be the only means of salvation and "the Lord our righteousness;" both in respect to his meritorious and propitiatory transactions in the flesh, and his being revealed within, as the hope of glory. To the former part of the proposition he heartily assented; but appeared too great a stranger to the mystery which had been hid from ages and generations, "but is now made manifest to the saints." I spoke only the words of truth and soberness, as they are set forth in the Holy Scriptures, Robert Barclay's Apology, and the writings of other faithful men: but I fear neither my-

self nor friend were sufficiently baptized into an inward and immediate feeling of the things which were spoken.

11th. As I was walking in the evening, agreeably with what was expressed in the conference of yesterday, in a degree of the immediate feeling, the language of our worthy friend, Isaac Penington, was inwardly uttered; "None but Christ; none but Christ, can my soul say, from a sense of my continual need of him." Not only as he was a propitiation without me, but as a light within me: "for in him was life, and the life is the light of men." And not only by the report of what he hath done for them, without them, but by his immediate presence and saving help, are the souls of the desolate and distressed led, at seasons, to trust in him, who, for their sanctification, "suffered without the gate."

28th. As I was walking in the fields, it was immediately suggested, that the doctrine of the divine decrees and final perseverance, as set forth by John Calvin, and which are so strenuously supported by his partisans, have a strong tendency to promote a spirit of pride, self-preference, and security, in them who suppose themselves the favored subjects. On the other hand, believers, who hold the doctrine of universal redemption and remission, through the blood of Christ, are equally interested in the promises; especially reprehensible are such among them, who judge as heretical and inimical to the gospel, all who cannot coincide with their sentiments on those points.

SEVENTH MONTH, 1782.

15th. An intended journey to Tooley-street had afforded me some prospect of satisfaction ; but, alas ! every pleasing vision vanisheth. Indeed, what views of sublunary satisfaction can be reasonably entertained, when past the grand climacteric. But even to the very latest hour of human life, how propense are mortals to the illusions of a world that perisheth ; how obscure their views, and dull their movements, towards the "good land that is beyond Jordan ; that goodly mountain and Lebanon."

28th. In the meetings at Hartford, matter was impressed with a pointing to the people ; but I was loth to stand up hastily ; an exercise under religious openings being, at times, as profitable to those present as the expressing of them : "that one and the self-same Spirit, dividing to every man severally as he will." In the afternoon I had no clearness to utter any thing, until the usual time of sitting was expired, and then thought it most expedient to omit delivering what was before me. The Spirit of truth, and the ministry which in any degree proceeds therefrom, is not to be limited by a dial or hour-glass ; yet "wisdom is profitable to direct," and "is justified of her children."

EIGHTH MONTH, 1782.

10th. For some days past, I have been deeply affected with a sensibility of the poverty, emptiness, and dry-

ness of human nature, when devoid of that faith, which is by the life of the Son of God, who came, that we might have life; and that we might have it more abundantly. "His foundation is in the holy mountains;" "Glorious things are spoken of thee, O city of God."

15th. I went to the evening meeting in much poverty and emptiness, possessing nothing; but remembering, with a degree of freshness, that when the Lord Jesus went into the synagogue, the book of the prophet Isaiah being delivered unto him, he read that which is written; "the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, and to heal the broken-hearted:" and the eyes of the people were fastened on him. Some desires also attended, that the attention of those present might be fixed on Christ, who is "a high priest for ever, after the order of Melchisedec;" and who, not only for the short space he was on earth, but throughout all generations, was graciously appointed to "preach the gospel to the poor," and "to bind up the broken-hearted." A diffidence was prevalent, lest, by speaking, the solemnity which seemed to attend should be by any means diminished; and other Friends were more ready to deliver what was before them. On the whole it seemed a favored season.

19th. First day. Being low in mind, and indisposed in my health, I spent the forenoon in Tooley-street; and in my retirement received a renewed conviction, that "what is to be known of God is manifest within,"

by the immediate revelation of Jesus Christ: for, although the invisible things of him may be understood by the things that are made, yet these exterior demonstrations of his eternal power and godhead are rather adapted to the reasoning, than the feeling, part in man; and being objects of the understanding, rather than the heart, can never afford a soul-satisfactory evidence to deep, inward, exercised seekers. The Holy Scriptures, being written by the inspiration of God, are profitable for doctrine, correction and instruction, in righteousness; that the man of God may be furnished to all good works. Yet they are of themselves a dead letter, and unable to give life, only as they are opened by "the Spirit that quickeneth;" and then they are precious, inestimably precious, beyond all words which have been written: a single sentence of them, so imparted, being much more profitable and edifying to the inward man, than long and elaborate discourses, or the voluminous productions of men. When in a state of darkness, distress, and uncertainty, our attention ought therefore to be inwardly turned to Him, who "hath the key of David;" who, in the days of his flesh, commiserated the poor and distressed among the people, inviting them on this wise; "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The doctrine taught by some, that the Scriptures are the only rule of faith and practice, and may be sufficiently understood by the light of reason, is therefore equally erroneous and uncomfortable. At Gracechurch-street, in the afternoon, I was exercised

under some lively impressions of the foregoing truths, without any pointing to impart them to those present.

FROM 20TH OF EIGHTH MONTH TO 13TH OF NINTH
MONTH, 1782.

I was, by Dr. Hooper's direction, almost wholly confined in a reclining posture, by reason of a broken shin. No chastening is joyous; nevertheless, if thereby the peaceable fruits of righteousness are in any measure produced, there is abundant cause for thankfulness to the all-wise Disposer of events. During this afflictive dispensation, my mind hath been covered with a deep and humbling sense of the manifold errors of my past life; and in some degree favored to seek after the spring of mercy and forgiveness, the Lord and giver of life, and his Son Christ Jesus, in whom is life, and "the life is the light of men." In a reading of the Holy Scriptures, some inward feeling of the truths in them contained was at times experienced. From my youth upward, I have been frequently conversant in the Christian pattern by Thomas a Kempis; and particularly so in the elegant translation of it by my esteemed friend, John Payne. By a secret pointing in my own mind, I was excited again to peruse it: the striking descriptions of creaturely depravity and impotence were consonant with my own experience, and heartfelt sensations within; and the testimonies, not only to the power of a merciful Creator, but to his readiness to relieve the most weak and destitute, were -

as "good news from a far country." Divers other books were measurably profitable. Heart's Ease, in Heart's Trouble, by John Bunyan, and some other of his tracts, in which the marks of a day of grace not being finally closed are set forth. The sentiments in them expressed, in my opinion, not comporting with that strict and rigid Calvinism which the author professed; but rather with the gracious declaration of the great Master, concerning a favored people formerly; "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."

23d. A contested election happening this day in the Borough of Southwark, I was burthened in spirit, by hearing much, and speaking unnecessarily, concerning it.

TENTH MONTH, 1782.

12th. I was low and distressed in mind, being also indisposed in my health. For the greatest part of my time, pains and indispositions have been my frequent companions; and how can any long respite be expected from them at so advanced a period of life. Lord, make me peaceable and patient when in pain, and thou shalt have the praise.

17th. In the morning watch, upon my bed, these words were impressed with power; to them "who believe, he is precious;" and were divers times renewed in the course of the day. O! may I, amidst declining years and increasing infirmities, experience the preciousness of Christ; to whom coming, as to a living stone, disallowed of men; but who is the High-Priest, and Teacher of saints; their light and their atonement.

20th. In a meeting at Hartford, some matter was freshly imparted with a pointing for the ministry, but was fearful of interrupting the solemnity in silence. In the evening, I read in the family a memorial, in manuscript, which I received from Isaac Gray, concerning Dorothy Barham, of Bedford; who was a member of the Moravian congregation there, and appears to have been a humble, pious, and devoted servant of Christ Jesus. There is an uttering of words without knowledge, to the darkening of counsel; there is a scattering and yet increasing, and there is a withholding more than is meet, which tendeth to poverty. But who is sufficient for these things?

26th. For some time past have I earnestly sought to serve the law of God; the spirit hath been willing to serve the law of God: the spirit hath been willing, but the flesh weak. "O Lord! I am oppressed, undertake for me:" thou tookest upon thee "our infirmities, and bare our sickness," and art "able to save to the uttermost."

ELEVENTH MONTH, 1782.

2d. "What shall I render to the Lord for all his benefits?" In the 64th year of my age, and amidst great desolations, both of flesh and spirit, I humbly hope the gentle attractions of heavenly love are measurably drawing me to the Lord Jesus Christ; the great Prophet and High-Priest of his people; who declared in the days of his flesh, "No man can come to me, except the Father, which hath sent me, draw him." "And he that cometh unto me, I will in no wise cast out." How ignorant are mankind of the great "mystery which hath been hid from ages and generations." Many are indeed professing faith in the coming of Christ, and his death, and sufferings; and some, likewise, of his being an inward teacher and true light which lightens every man, who have no more experimental knowledge of these important truths than either Jews or Heathens. They may have, indeed, at times, experienced the convictions of the Spirit of truth for sin, and heard his voice, "Behold, I stand at the door and knock;" but they have not desired the knowledge of his ways; and therefore having eyes, they see not; having ears, they hear not; neither do understand the things which belong to their peace. O! that I had the tongue of an angel, and a voice to extend from 'pole to pole,' to declare "the unsearchable riches of Christ;" but "I am a child, and cannot speak," my "strength is to sit still."

11th. On reading William Dewsbury and A. Boehm on regeneration, I appeared far short of having attained that love and perfection which is in Christ Jesus. I have long professed, pressed after, and even at times preached, the new birth; but being myself weighed in the balance, I am found wanting. A divine call hath often gone forth, Go into my vineyard and work. Nevertheless, dissipation hath been too prevalent, and an undue attention to sublunary engagements; although, perhaps, for the most part at least, those which are inoffensive in the estimation of men. But, the Lord looketh not as man looketh; "he requireth the whole heart." I have answered not feignedly, but with the whole desire of my heart, "I go."

16th. Bodily pain this week hath almost continually attended. I have gone mourning all the day long. When I have looked for light, behold thick darkness, "and on my eye-lids hath been the shadow of death." "But God is light, and in him is no darkness at all." Christ Jesus is "the true light which lightens every man:" and in the celestial regions, on the other side Jordan, there is no night; for the Lord God "and the Lamb is the light thereof."

24th. This day, visiting an ancient and long acquainted Friend, she expressed convictions for sin, and particularly for having been too much at ease. The Friend, likewise, although far advanced in years, signified the being now afraid to die; which I was well pleased to hear, for all have abundant cause to

be so, yea, to tremble at the king of terrors; excepting such as are complete in Him, who is the head of all "principality and power." O may the fruit of the Spirit be more manifested among us! "By their fruits ye shall know them," said the blessed Jesus; "he that abideth in me, and I in him, bringeth forth much fruit:" the branches whereon no fruit is found are therefore in a withering state, and in danger of being cast forth. Nevertheless, our dependence ought not to be so much on the fruit, as on Him who is the Vine; the root that beareth us: that in all things we may grow up into him, who is the head, even Christ; our wisdom, righteousness, sanctification and redemption. Amen.

TWELFTH MONTH, 1782.

8th. What is man, that the Lord is mindful of him, or the sons of men, that he visiteth them? They are less than nothing and vanity. Yet many, thinking themselves to be something, are soaring aloft on account of their moral characters, or a supposed interest in the Redeemer's righteousness. But is not the heart of man "deceitful above all things, and desperately wicked?"

17th. In the week-day meeting at Horsleydown, I had some glimpses of those consolations which are in Christ; as likewise the blushing and humiliation which belongs to man, when he beholds himself in the true light: as it is written, "I have heard of thee by the

hearing of the ear, but now mine eye seeth thee, and I abhor myself, and repent in dust and ashes." O that I may yet obtain more confidence in God, through the Mediator! The glorious doctrine of the mediation of Christ has this day been much illustrated in the view of my mind, according to that which is written, "there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified of in due time."

30th. I read some part of an excellent treatise, entitled the Heavenly University, and written by Francis Row, which I had not seen for some years. I think it well deserves a new edition; not doubting but that it will be well accepted by the spiritually minded, of various denominations.

FIRST MONTH, 1783.

1st. We dressed more meat than common, and distributed great part of it among our poor neighbors. We are told by the apostle Paul, that "with such sacrifices God is well pleased." May this year, or that part of it which may be my portion, be increased with the increase which is of God, viz., an inward exercise and travail of spirit towards him, and acts of benignity towards my fellow-creatures. The former is essential to salvation, the latter are good and profitable to men, and adorn the doctrine which is according to godliness; but when trusted in as a compensation for secret sins, and a covering for the errors of the heart, they are

“filthy rags.” Only “in the name of the Lord will we set up our banners.”

25th. I have long esteemed it my duty to be conversant in the Holy Scriptures, and daily to read some portions of them. But in this, as well as in other respects, when I would have followed the secret pointings of Truth in my own breast, interruptions have been attendant. Notwithstanding “the boastings of them who are alive without the law,” unless the motions of sin, which are “by the law in the members, that warreth against the law in the mind,” are subdued by the power of Christ, there can be no complete redemption through his blood; as it is written, “except I wash thee, thou hast no part with me.” Anger, wrath, clamor, envy, and evil-speaking, must therefore be purged by the blood of the covenant, before we can inherit that kingdom, which is “righteousness, peace, and joy, in the Holy Ghost.”

SECOND MONTH, 1783.

10th. Fresh cause for self-condemnation was this day administered. What cause is there for condemnation to them who are in Christ Jesus, may some say. It is true, there is none; but, who are in Christ? “those who walk not after the flesh, but after the spirit.” But whilst the law which is in our members, and the motions of sin which are thereby, bring forth fruit, there is death and condemnation. The language of — no condemnation to them who are in Christ — I

fear, frequently proceeds rather from speculation than sensation; and is the dictate of a vain hope, by which the creature speaketh peace unto itself, and prophesieth deceit. There is, indeed, a being baptized into the death of Christ, and a following the Redeemer through the bloody process of his sufferings, before there is an experience attained of being "complete in him, who is the head of all principality and power," and risen with him into that dominion in which he dieth no more; and in which those who believe are dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. The wrathful propensities of fallen nature have, indeed, been measurably repressed; but my desires are that they may be totally removed by Him, who is "able to subdue all things to himself."

12th. In the week-day meeting at Horsleydown, some sentiments were livingly impressed, concerning that hope which is not seen; but nothing was expressed. Under the law, nothing was to be offered that died of itself; there was a pointing in love to those present; but not a sufficient necessity to utter words: at some such times, when I have refrained from speaking, flatness and poverty have come over my mind: there is a scattering, and yet increasing; but it is more eligible to withhold, than to scatter unprofitably.

THIRD MONTH, 1783.

5th. Late last night was closed the assizes for the county of Hartford. Five received sentence of death

as evil-doers. And who among the sons of men can plead the purity of his heart, or the rectitude of his conduct before Him, "whose eyes are as a flame of fire." In the name of Jesus is our only hope; who "saveth his people from their sins," not only by imputation and remission, but also by a real renovation and renewal into the heavenly image; as it was testified concerning some formerly, who once were the servants of sin and free from righteousness, "But ye are washed; ye are sanctified; ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

8th. This week some deliverance from evil hath been graciously experienced. As the day of my departure draws nigh, may I daily experience an increase in the fruits of the Spirit; in no wise esteeming them "the works of righteousness which I have done;" but as marks of His gracious assistance and acceptance, "who worketh both to will and to do of his good pleasure," and justifieth his own works both for and in his people; according to that which is written, "Ye see, then, how that by works a man is justified, and not by faith only." They err, therefore, not knowing the Scriptures, nor the power of God, who teach that the works of the Spirit influence not the justification of the saints; but that they are dross, dung, and filthy rags. Was not Abraham, our father, justified by works, when he had offered his son Isaac upon the altar?" "Was not Rahab, the harlot, justified by works, when she had received the messengers, and sent them out another

way?" Even the giving a cup of cold water, in the name of a disciple, is justified before God. The coming of the Lord Jesus in the flesh, his sufferings, and blood-shedding on the cross, and the work of the Spirit, were, in the eternal counsel of God, essentially necessary for the salvation of sinners. Manifold are his works, in unerring, unsearchable wisdom, hath he made them all.

9th. Great and inexpressible hath been the mercy and loving-kindness of the Lord, more particularly in my advanced years, by drawing me in spirit to his Son the Lord Jesus Christ; that I might be justified freely by his grace, through the redemption which is in him according as it is written, "every man therefore that hath heard and learned of the Father cometh unto me." What a linsey-woolsey garment may some say and what contradiction betwixt the sentiments of the present day, and the remarks on yesterday, in which the doctrine of justification by works is asserted. In answer, to me no contradiction appears; the holy men of God, who spake as they were moved of the Holy Ghost, having declared that "a man is justified by faith," and that "by works a man is justified, and not by faith only:" and they respectively had the mind of Christ.

10th. Pained in body and distressed in mind, but not without some secret solitary lookings towards Sion, the city of the great King, concerning whom the decree was declared, "Thou art my Son, this day have I begotten thee."

18th. With the assistance of a glass, I beheld a total eclipse of the nocturnal luminary. Mystically and spiritually, for some days past, I have seen neither sun, moon, nor stars. May the Lord be pleased to enlighten my darkness. When primæval darkness covered the deep, the Spirit of the Lord moved upon the waters: "He said, let there be light, and there was light."

19th. David declared the pains of hell had got hold of him. In the week-day meeting, my soul seemed to possess sensations somewhat similar, and measurably to participate in that tribulation and anguish, into which human nature is fallen; and which must be unalterably the lot of those who depart out of the body in an unreconciled state. How necessary therefore is it for those who have received that calling which is of grace to keep themselves in the love of God, and in a sense of those bowels and mercies, which are in Christ Jesus; some days past, I was favored with a glimpse of them. But, since my bonds are become strong, I am removed far from peace. "Thy word, O Lord! is like a fire and a hammer;" "thou breakest the rocks," "thou touchest the mountains, and they smoke."

24th. John Pemberton, from Philadelphia, and Christiana Hustler, and H. Wigham, of Yorkshire, attended our meetings for worship yesterday, and the Quarterly meeting this day; the said meetings were respectively very large; and the aforesaid Friends had acceptable service in them.

25th. Our worthy ancient friends, Isaac Sharpless

and Samuel Spavold, being on a religious visit to the families of Friends in this town, I was inclined to accompany them in the afternoon; and during the first sitting, being in great affliction of soul and spirit, something was powerfully impressed concerning that diseased woman, who said within herself concerning our blessed Lord; "If I may but touch his garment I shall be made whole." And a short testimony was delivered, concerning that healing virtue which was, and is, in the Lord Jesus Christ. I was almost instantaneously relieved both in body and mind, and sat with the said Friends in three other families.

FOURTH MONTH, 1783.

5th. This day, and yesterday, I have been under strong impressions to revise and transcribe a corrected abridgment of my diary, which commenced the 1st of sixth month, 1780; to me an important work, by reason of my unfitness for penmanship: yet, considering the great long-suffering which hath been extended to me by a merciful Creator, it is my bounden duty to follow every secret pointing to such little services, as may in any degree conduce to the spiritual improvement of my fellow-creatures; particularly of the desolate and distressed among them, who are asking their "way to Zion, with their faces thitherward."

26th. Accidentally looking over a publication of the last century, I met with the following quotation, which I do not recollect having seen before, either in the

Bible or elsewhere, viz., Deuteronomy, xxviii. 65, 66. 67, "The Lord shall give thee there a trembling of heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning, thou shalt say, Would God it were even; and at even, thou shalt say, Would God it were morning: for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see:" a most pathetic description of the disconsolate state in which man is corrected for iniquity.

FIFTH MONTH, 1783.

2d. I perused a printed letter, from a Baptist to an adherent of Dr. Priestley, in which some errors contained in his Appeal are scripturally opposed; especially those respecting the divinity and atonement of Christ. But where read we, in the Holy Scriptures, of an infinite satisfaction being required from finite creatures? but rather, that "God so loved the world (that is, all mankind) that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "But God hath commended his love to us, that while we were yet sinners, Christ died for us:" and again, herein is love; not that we loved God; but, "that God loved us, and sent his Son to be a propitiation for our sins." In this was manifested the love of God towards us, because that God sent his

only begotten Son into the world, that we might live through him. These are the concurring testimonies of two apostles, who respectively had the mind of Christ, and by which Christ appears rather to be the effect, than the cause of the love of God; although in some respects he is both. But, alas, how are truths and errors commixed in the minds even of good men; and who among the sons of men fully understands his secret faults?

5th and 8th. I was with our worthy Friends John Pemberton and William Matthews, from North America, at the monthly meeting of Hartford, held at Bishop Stortford; and also at the week-day meeting, at Hitchin. In the latter, the errors of my past life being awfully recalled to my remembrance, I was abashed before the Dread of nations, in a remembrance of his holiness. In the week-day meeting, the preceding day at Hartford, a short testimony was delivered concerning the love of God in Christ Jesus; according to that which is written, "Greater love hath no man than this, that he lay down his life for his friends."

18th. In the fore part of the forenoon meeting, distress and perturbation of spirit attended; some solemnity was afterwards experienced in silence; and some sentences were uttered concerning the heavenly vision, which only is capable of alleviating the ills, and calming the storms of human life; according to that which is written, "When I awake, I shall be satisfied with thy likeness."

31st. Respecting my own state, long, very long, even from my youth to the present day, I have been crying, not with my mouth and lips, but from my heart, unfeignedly, Lord! Lord! — Nevertheless, for want of continually standing on the watch-tower, where understanding and strength are imparted from above, I have in many respects erred. But wherefore doth a living man complain? a man, for the punishment of his sins! is it not of the Lord's mercy I am not consumed, and because of his spirit, that any sense of sin, righteousness and judgment, is yet remaining? This forenoon came to our house our friend Matthew Johnson, of Cornwood, in the county of Northumberland.

SIXTH MONTH, 1783.

1st. First-day. Three years are now elapsed since the commencement of my diary. During the last year, both in respect to body and mind, I have been brought down to the sides of the pit, and lifted up. I have been faithful in the "unrighteous mammon;" and, in respect to divers moral duties and religious performances, adhered to that which most nearly resembled the right line: but is there not an iniquity in our secret things, which needs to be purged with better sacrifices than those which were offered under the law; and made nothing perfect as appertaining to the conscience.

5th. This morning our friend Matthew Johnson went

from our house; having lodged under our roof five nights, and been chiefly with us in the day-time. was with him at four meetings at Hartford, and two at Ware: his public ministrations were pertinent and lively, and his conversation adorned the doctrine he preached; grave, but not austere; courteous, but not light. It is highly necessary for those who profess themselves the disciples of a crucified Saviour, and who, in some exterior respects, imitate the plainness and simplicity of his seamless garment, to be careful, lest by any assuming airs, consequential and self-preferring appearances, or levities in converse, they should give libertines any cause to say, are not we more consistent than they, and doth not our dress more comport with our deportment?

6th. This evening I was awfully affected by seeing the earth thrown over a fellow-creature; according to that which is written, "Dust thou art, and to dust thou shalt return." This must be the lot of all; yet how unmindful are the generality of mankind of that most important period, when their "mortality must put on immortality;" or, otherwise, they must be consigned to unending perdition.

9th. In the meeting for ministers and elders, divers pertinent cautions were imparted, against the wisdom and will of man in the exercise of the ministry: but is there not also a danger of their being exercised in the discipline? Is it not necessary that the active moving part in man, which is always ready, should be mortified in both; and that those who are concerned in the minis-

try or discipline should be reduced into the same state with those believers, concerning whom it was formerly testified, "Ye are dead," "being buried with Christ by baptism into death!"

14th. This week I was favored to attend divers meetings for worship, and most of those for business: in the latter, a spirit of brotherly love and condescension (with some small exceptions) was mercifully prevalent. In case some well-minded Friends had more steadily adhered to the apostolic injunction, "Let every man be swift to hear, slow to speak," the dignity of those assemblies would have been full as well maintained.

15th. In the forenoon meeting at Hartford, some matter was early impressed on my mind, with a pointing to the people, and repeatedly revived; but I endeavored to feel my own weakness, the validity of the opening, and of my commission to impart it, and was silent; some degree of profit and solemnity was, I hope, attendant: in the afternoon, a spirit of heaviness was painfully prevalent, which, after long waiting in silence, was measurably abated.

18th. In the evening meeting, after the Quarterly meeting, some observations were delivered by Mary Gurney, on the prophet's waiting at the entering of the cave, "for the still small voice:" may the instruction resulting from the revival of the passage be duly attended to by such who sometimes speak, and they who hear. For some time past, my soul has dwelt in desolation, but, I hope, measurably under the operations of that Word which is as a hammer, and powerful

"to the pulling down of strong holds." In the afternoon, a passage in Holy Writ being impressed on my mind, I was rather refreshed; but desirous that I might not be satisfied, unless my spirit was baptized into a sensible and experimental knowledge of the truths declared.

22d. For some days past my flesh and my strength have seemed to fail, by reason of various conflicts, and severe inward exercises.

23d. I perused an excellent little tract, entitled "Divine Breathings," well deserving the attention of those who are spiritual.

25th. The week-day meeting was a solid sitting; divers sentences were imparted, with an application both to myself and others; but I was rather desirous of ministering their import in silence, than by words. To the ignorant and unlearned I speak as a barbarian, but ye who are spiritual, judge what I say.

28th. Some unnecessary, unprofitable words having been uttered, during the course of the present week, for want of watchfulness, I was self-condemned.

SEVENTH MONTH, 1783.

13th. I went to the general meeting at Hunsdon, in great lowness; and, on sitting down, so great was the feebleness both of mind and body, that it appeared rather doubtful whether I should survive the present day: but, after sitting some time in silence, I was enabled to look towards the Lord and giver of life, with

such an efflux of tears as hath been of late unusual. I was strengthened, and some matter was presented with freshness and demonstration; but I thought the present exercise might prove a ministration of the Spirit fully as profitable without words. A verbal ministry is at times of advantage. But it is "God only who quickeneth the dead, and calleth those things which are not, as though they were."

20th. I sat in both meetings in great bowedness of spirit, bewailing my desolation both of body and mind. The preceding week was attended with unusual spasms and palpitations of heart: the poor worn-out machine seems declining, and drawing apace to the dust, from whence it originated. I am now incapacitated from reading any thing; being scarce able to look into the volume of the book without, or the law, which is light: but "the Lion of the Tribe of Judah can unloose the seven seals;" "the bright and the Morning Star can even yet irradiate the dreary regions of the shadow of death;" "he can break in pieces the gates of brass, and cut asunder the bars of iron."

23d. Not having, for many days past, either read in the Scriptures, or had any portion of them renewed in my remembrance, the application of the poor leper unto the Lord Jesus, and the relief he obtained, was impressed with a degree of consolation; as was also that very gracious promise, recorded in the 2d of Hosea, "I will give her the valley of Achor for a door of hope." When He, who so emphatically expounded the Scriptures to his disciples, withdraws his spiritual

presence, by which he promised to be always with *his* people, the whole Bible is a blank, and no part of *it* affords light or consolation; but, when he appears, *the* words which are recorded are as "apples of gold *in* pictures of silver," "and as nails fastened in a sure place, by the Master of assemblies," who teacheth *his* people to profit.

29th. Still shut out of the Scriptures; and the inward exercise of my mind so weak, as to be scarcely discernible.

EIGHTH MONTH, 1783.

4th. Death so remarkably reigned in my own individual, on sitting down in the monthly meeting, that it seemed like a canopy to cover the assembly. Notwithstanding whatsoever formalists and mere rationalists may suggest, I have long been firmly persuaded, that, at times, when either life or death, darkness or light, prevail in a particular person, it not only extends itself to others, but is a ministration of the Lord of life, or the prince of darkness, to a meeting in general without the medium of vocal language.

8th. As I sat under the trees by moonlight, I was favored with some glimpses "of the unsearchable riches of Christ."

9th. The forenoon was spent comfortably; I was measurably recollected, and enlivened in spirit.

10th. I sat down, in the forenoon meeting, under great distress and perturbation of spirit; but before long, notwithstanding the desolations of yesterday, *my*

heart and my lips became touched, in some degree, as with a live coal from the altar: J. M. and M. P. ministered with much acceptance: although the meeting was detained longer than usual, a living solemnity continued to the close.

19th. Being in London, I attended the marriage of E. G. and J. G. at Horsleydown; a low meeting: our friend Nicholas Waln, of Philadelphia, was present, but silent. Silence seems to be the dispensation of the present day; at least among us as a religious society, peculiarly called from a dependence on the teachings of men, and to that worship which stands not in word, but in power.

20th. I went to Gracechurch-street meeting on the fourth day, in fear, and a cross to my own will, without any expectations, either immediately or instrumentally. I sat in lowness, but well satisfied. We ought to have no dependence on any works of obedience, but our only hope of acceptance ought to be on Christ; nevertheless, *that* acceptance is not attainable in a state of disobedience, but as we obey the gospel; God being either pleased or displeased with us every hour, according to the tenor of our hearts and conduct; a proposition reprobated by many who are orthodox in heart, and suppose themselves to be so in sentiment. But I esteem the Holy Scripture the only written standard of orthodoxy.

23d. This week has passed pretty comfortably, not much cause for condemnation having attended; nevertheless I have fallen short in respect to unnecessary

words and thoughts. "When we neither act, speak nor think, any thing inconsistent with the Divine will, this, says one, is "perfect sanctification;" and this is the mark of our high and holy calling in Christ Jesus who, himself, "was holy, harmless, undefiled, and separate from sinners."

25th. I received a letter from our dear and worthy friend, Thomas Hartley; who, although aged and infirm, appears to retain a fresh and lively sense of the true and experimental religion, which consists not in the letter, but the spirit, and that circumcision which is inward.

29th. The last two weeks have been spent pretty comfortably, but not without various defects.

31st. In the meeting of ministers and elders, those present were reminded of former days; of the early visitation of the Spirit, which moved upon Sampson in the camp of Dan; and their losses sustained by the too frequent prevalence of the Philistine nature within them.

NINTH MONTH, 1783.

1st. In the afternoon meeting, something was expressed concerning the dominion of death, and the power of Him, "who hath the keys of death and of hell."

12th. Early in the morning, I was desirous I might be preserved during the ensuing day from unprofitable speaking; the desires of the morning were measurably answered; according to that which is written, "It

God that worketh in you, both to will and to do, of his good pleasure."

19th. Two robbers having been taken up in the neighborhood, an inquiry occurred — how much better am I than they, who am guilty before God of having too frequently withheld my heart from the Proprietor of Heaven and Earth; who hath said, "My son, give me thy heart."

28th. In the forenoon meeting, various presentations and sentiments concerning religious subjects were suggested in the early part of the meeting, and continued nearly to the conclusion: they appeared rather the progeny of the creaturely cogitative faculty, than to arise from a superior origin. "By their fruits ye shall know them." I intend this not so much in respect to what may be offered from without, as what passeth within; whatsoever sentiments and presentations promote dissipation, or leave the mind barely where it was before, are hurtful, or at least indifferent; but those which draw the mind nearer to God, and strengthen an inward exercise and travail of spirit towards him, are good, and to be received with thanksgiving. Every offering, exhibited either internally or ministerially, is to be seasoned with the salt of the everlasting covenant. But as ministerial administrations, offered in weakness and child-like simplicity, may possibly be more acceptable in the sight of Him, who seeth not as man seeth, than some which may more nearly resemble the life and wisdom of truth, we ought to be very jealous over ourselves and our own offer-

ings, and as cautious and tender in the judging of others, or what may be offered by them ; as it is written, "Judge nothing before the time, until the Lord come ; who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart ; and then shall every man have praise of God." When George Fox was sent forth to preach the everlasting gospel, and to turn men from darkness to light, many illiterate persons, both men, women, and children, were also sent forth with him to labor in the Lord's harvest-field, in which there was supposed to be many laborers, under various characters, abundantly superior to them, not only in human wisdom and acquirements, and the knowledge of the Holy Scriptures, but likewise in deep experience and heartfelt religion, who became jealous of them, whom they esteemed no people. Thus in various dispensations have the disciples of a crucified Savior been esteemed as the off-scouring of the people, and the doctrine of the cross, foolishness ; that by the things which are despised, and are not, might be brought to nought the things which are, "that no flesh should glory in his presence." In the exercise of a public ministry, even where there is a degree of rightness, and especially where those concerned may suppose themselves much behindhand in the work, through past unfaithfulness, there are many rocks, shoals, and quicksands, on which the rightly-laden vessel may be shipwrecked and suffer loss ; and indeed so weighty is the work, and so diversified the dangers, that there is abundant cause for all, from the least

child to the most experienced minister, to unite in a language formerly uttered, "And who is sufficient for these things?" In the afternoon meeting, neither sun, moon, nor stars were discernible; nevertheless, just before the close, a cry from the bottom of my soul seemed to ascend to an Almighty Helper, who can cause light to arise in the midst of darkness, and "turn the shadow of death into the morning."

TENTH MONTH, 1783.

11th. Some merciful preservations from evil have, this week, been measurably experienced; nevertheless, I have been deeply convinced of the enmity and malignant propensities of human nature, and of Satan transformed into an angel of light, working on them, both in myself and others; whence arise "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;" instead of that "charity which suffereth long, and is kind;" "rejoiceth not in iniquity, but in the truth; beareth all things, hopeth all things, endureth all things."

15th. As I was going to the week-day meeting, a thought passed my mind concerning a state of trembling, which I esteemed to be only casual; but after having sat some little time in the meeting, the matter was unexpectedly renewed in my remembrance, with such strength and enlargement, that, comparatively, my "brook became a river," with a pointing to those present; but I was fearful of breaking in, hastily,

upon the solemnity which seemed to attend in silence; lest, instead of increasing, I should scatter; and lest words, instead of enriching, should tend to poverty. But before the close I dropt a few sentences, with a degree of liberty and satisfaction.

16th. The week-day meeting was solid; various openings were attendant, without the least pointing to express them; but rather thankfully to return them into the treasury, from whence I hope they proceeded. For some days past, clouds and sunshine have been alternately attendant. Internally, some short intervals of light and recollection were attendant; the attractions of the Father, in their lowest and weakest administrations, lead to "Christ in us the hope of glory."

18th. The days of darkness will overtake such who possess their souls in peace, and see no sorrow; and, sooner or later, they will be witnesses of this unexceptionable truth, "Man is born unto trouble." When the Lord "cometh up to the people, He will invade them with his troops; the strong shall be as tow, and the maker of it as a spark." One with whom I am peculiarly connected, who has been in the possession of health and affluence, being of late attacked with a dangerous disease, occasioned the preceding remarks.

20th. The plaintive language of the prophet many times occurred, "I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heshbon and Elealeh."

21st. Having reproved a beloved friend with asperity for a supposed error, I suffered compunction.

22d. Three short testimonies were delivered in the week-day meeting. I was oppressed under a sense of iniquity. "A wounded spirit who can bear," was the language of one formerly. I sat bitterly bewailing my manifold deviations from the path of peace. There is a woe to them by whom offences come; but when they have been administered, it is certainly a duty incumbent to acknowledge them, and to seek with solicitude for a real reconciliation with those, whom we may suppose have been offended. In this respect I have been pretty uniformly careful, and by an acknowledgment of my petulance in the conference of yesterday, to the friend concerned, I was measurably relieved. "In the world," said our blessed Lord, "ye shall have trouble." The Son of Man came not to send peace on earth, but rather a sword in the hearts and houses of those who are seeking to follow him in the regeneration, and to fill up that which is behind of the sufferings of Christ. But when he breaketh the yoke of their burthen, and taketh to himself his great power, and reigneth, he is experienced to be "the Everlasting Father, the Prince of Peace;" "whose dominion is from everlasting" to everlasting. "Even so; Come, Lord Jesus;" come quickly. Amen and Amen.

26th. In the forenoon meeting, much matter was presented before the view of my mind, which was measurably profitable to myself, although unmeet at

that season for utterance. In the afternoon, near the conclusion, a few words were expressed, concerning our incapacity to watch with Christ one hour, without supernatural assistance.

28th. The Lord, who dwelleth on high, regardeth the prisoners on earth; "He keepeth all their bones, that not one of them is broken." As I walked in the fields, I was enabled to remember the words of his holiness; and some passages of Holy Writ were brought before me with a degree of freshness.

31st. After a painful night, internally, I was tossed with tempests; I was in a strait place, encompassed on every side; but, towards noon, some sensations were attendant of that almighty and infinite Power, whose way is in the sea, and "who maketh the clouds his chariots." His word is within, as "treasure hid in the sand," "and his righteousness is revealed from heaven," for the help of the poor, whose soul fainteth within him. "Although thou sayest I shall not see him," yet, O my soul, trust thou in him; for thy judgment is before him; his judgments are unsearchable as the deeps, but his mercy endureth for ever.

ELEVENTH MONTH, 1783.

3d. This day was passed more comfortably than some, though deeply impressed with a sense of my own poverty; having nothing, "neither purse nor scrip."

5th. A day of trouble and treading down, and perplexity in the valley of vision.

6th. In the Park evening meeting, I was early impressed with a sense of the great benefit resulting from being inwardly gathered to Shiloh, "the bright and the Morning Star;" who beareth witness of himself; "whose witness is true," and abundantly more strong than all the prophetic and miraculous attestations of his coming and glory; they, being proposed to unbelievers, are rejected by them who continue in their unbelief. But the Spirit is an undeniable, soul-satisfying and self-demonstrative evidence, that the Son of God is come, hath suffered for our sins, and is risen again for our justification. And thus, "the less is blessed of the greater," in those who receive him in his spiritual appearance, as the light of the world and life of men. These truths were opened in my mind with clearness and demonstration, without the least appearance of their being intended for others.

10th. I attended both meetings at Horsleydown, which were wholly held in silence. An exercise in spirit, somewhat similar to the patriarch Jacob, in the night season, was experienced; but the dawning of the day seemed wholly withheld.

15th. Early in the morning, I was impressed with terror, having dreamt of being with one who hath for some time been numbered with the dead; as also of sinking myself in miry places and deep waters; as also of being in danger from a bad foundation and a rotten superstructure; but likewise, that in the time of need,

in the hour of distress, there appeared a hand, stretched out to help. May the latter part of the dream be fulfilled in spirit. The same Omnipotent arm, which sustained sinking Peter, is not diminished in power. Awake, awake! O, Arm of the Lord! "art not thou it, which cut Rahab and wounded the dragon," who made "a way through the sea, and a path through the mighty waters?"

17th. This day I have been preserved pretty quiet and comfortable in spirit, and clear from speaking unprofitably; a great favor, "not of works, but of grace," which teacheth to deny all ungodliness. O! may the fruits of the Spirit be daily experienced, "that instead of the thorn, may come up the fir tree, and instead of the briar, the myrtle tree;" "and that the fruits of righteousness may be sown in peace," as a testimony to that "righteousness which is of God by faith," even the faith of our Lord Jesus Christ, who himself was "meek and lowly in heart;" "who, when he was reviled, reviled not again."

Being lame, and the weather wet, I was much within, and perused the journal of our deceased friend John Churchman, of North America. I had read it when it was first published; but on a fresh investigation of the contents, I was impressed with a savor of some inward experiences therein contained. In page 222, I find the following passage, very necessary to be noticed by all who may have any concern in a public ministry. "In attending the meetings as they came in course, I felt a gradual opening and strength to declare those things

which before had been sealed up; being now made sensible, that every vision and opening, which the Lord is pleased to manifest to his servants, are not for immediate utterance. But the Lord, who gives judgment, should be carefully waited upon; who only can show, by the manifestation of his light, the time when."

18th. Walking in the fields, my mind was measurably comfortable and luminous; the desire of my soul was to the Lord, and the remembrance of his name. Afterwards a cloud overspread my horizon; the cause not unknown.

19th. I thought of leaving off my diary, but remembered him, "who, against hope, believed in hope." I am at times favored with some sensations of "the comforts of love," and of "the meekness and gentleness of Christ:" but, alas, they are soon suspended. The immediate forerunner of the High Priest of our profession, "saw the Spirit descending from heaven like a dove, and it abode upon him." He was not only our propitiation, but example; and as he was, so ought we to be, in this present world. Nevertheless, as in our "flesh there dwelleth no good thing," I am persuaded those visitations of divine good come from above, and therefore ought not to be despised; but rather received with thanksgiving, and a desire after the increase, which is of God.

21st. I went with my wife to visit John Allis; concerning whom, as well as myself, it may be remarked, Our days are declining swiftly as a shadow; we are withering, as grass; great poverty, and distress also,

attends within, but not without some lookings towards the Source of all good. Some fresh attacks of pain likewise prevail, and mementoes to follow the Lord more fully, at the eleventh hour of the day.

23d. After having sat a short time in the forenoon meeting, these words were mentally formed. May good arise for the help of the poor. I thought the waiting to have them more powerfully impressed within might be more profitable to the assembly, than the uttering them by words; but there was no increase of power. I believe deep poverty continued to be the portion of the poor.

29th. This week I have been under strong apprehensions of death; symptoms of acute disease having been attendant. They now are measurably suspended, thanks to the Preserver of men; "unto whom belong the issues from death." May I, for the very short space, the few sands, which yet remain, no longer live unto myself; but die daily, by the power of Christ; "who both died, rose, and revived, that he might be Lord, both of the living and the dead."

TWELFTH MONTH, 1783.

1st. As I walked in the fields, the following aspirations were formed within me — May I be for ever with the Lord, and behold his glory. The day was passed peaceably, and free from condemnation.

8th. The wounds of seventh-day were alleviated, but not healed.

10th. By reason of a letter concerning the dangerous illness of my brother, John Scott, and his continued solicitude to see me, in great distress and anxiety of spirit, excited by various considerations, I went from Hartford, and the same evening I visited him at his house at Radcliff. To my great satisfaction, I beheld in him the pride and glory of all flesh abased ; and the Savior, who was clothed in the seamless robe, "whose hands and feet were pierced," and whose head was crowned with thorns, exalted as the only rock in the valley of death. How wonderful are the works of Jehovah ; "who maketh the city an heap, the defenced city a ruin," "the palace of strangers to be no city ;" and who causeth "the branch of the terrible to be brought low." ¹

11th. After a sleepless night, I was four times over London Bridge, distressed in mind ; but in the evening, I experienced some access in spirit to the throne of grace, through the Mediator.

16th. In the week-day meeting at Horsleydown, heaviness and darkness were the covering of my spirit ; however, some perceptions were attendant, that the Lord seeth through the thick darkness, and that the clouds cover not from him ; they were rather suspended before the meeting closed. At night, walking over London Bridge, I was comforted with some feeling of the preciousness of Christ ; both with respect to his meritorious transactions without, and the internal operations of his power, as "the hope of glory."

¹ See account of J. Scott, page 000.

17th. We visited my sister Scott, to whom I showed some memoirs respecting what passed betwixt myself and my deceased brother, at our last interview ; she allowed their authenticity. A low day, much "in the valley of the shadow of death."

18th. I attended the funeral of my brother, at Radcliff. When I reached my own apartments, in Tooley-street, I found divers letters from my friends, which afforded some consolation to my poor disconsolate spirit.

21st. In the forenoon meeting, at Hartford, some solemnity attended, with desires for sparing and forbearing mercy ; that I might yet praise the Lord in the land of the living, and the assemblies of the people.

23d. A pretty comfortable day ; not without some lookings towards the land which is on the other side of Jordan.

25th. A cold snowy day, and tempestuous as to weather, but rather peaceable within. O ! that I may yet, as in the latest periods of human life, experience the cross of Christ inwardly prevailing, with a sense of his pardoning love for the manifold errors of my past life : his love, indeed, "passeth knowledge," and is unsearchable as the deep.

27th. In the course of nature, the messenger on the pale horse must be near ; perhaps, as on the very threshold of the door : may I experience death to be abolished, and life and immortality to be brought to light, through the gospel, which is the power of God unto salvation.

31st. In the week-day meeting, I was exercised in

mental prayer and meditation ; I hope measurably by the Spirit that quickeneth. This being the last day in the year 1783, amidst various interruptions, I have reviewed the works of Jehovah, and his wonders in the deep : towards the close, a very affecting scene was attendant in the visiting my brother John Scott, on his death-bed. "Gather up the fragments that remain, that nothing be lost," was the command of our great master ; consistent with which, I esteem it my duty to preserve, and make known to some, the dying expressions of the deceased ; as a testimony to the cause of Christianity, and the power of Christ ; being fully persuaded that "there is no name given under heaven, or amongst men, whereby we must be saved," but the name of Jesus Christ : both as he was in the fulness of time manifested in the flesh, and as he is declared in power to be the Son of God, according to the spirit of holiness, by the resurrection from the dead ; and Christ within, "the hope of glory," "the Lord our righteousness." In the evening, during a sitting in silence in my friend's house, I was favored with a sense of that mercy, which I so much need, and so little deserve.

FIRST MONTH, 1784.

1st. This day, amidst bodily pains and various interruptions, hath been passed under some sense of the Divine Presence, "in the house of my pilgrimage ;" may the same be increased from day to day, until "mortality is swallowed up of life." "Walk before

me, and be thou perfect;" was the command of God to Abraham, who was no legalist, but saw the day of Christ, and was glad.

2d. A calm day within, and clear from those communications which gender to bondage. Thanks to the Preserver of men.

7th. During most part of the week-day meeting, an exercise was continued to get near to Christ in spirit; and divers openings attended, respecting the advantage thereof; but I was fearful of imparting to others what might be only intended for myself. Afterwards, in the Seal fields, some tenderness and compunction of spirit was experienced before Him, who "doth great things past finding out; yea, and wonders without number."

8th. In the evening, walking in the fields near Dunkirks, these words, although I believe not precisely contained in Scripture, were impressed on my mind, with some savor and application, viz. the Lamb shall be their leader.

9th. The Lamb shall be their leader. May the Lamb, who hath been slain from the foundation of fallen nature in man, overcome; "angels, authorities, and powers being made subject to him."

10th. This week, various causes of sorrow have attended; but not without a hope "in those mercies which are new every morning."

17th. An inward exercise was supported, with some degree of strength and freshness, during the forepart

of the week ; since, rather a relaxation therein has prevailed.

20th. In the week-day meeting, I sat under some sense of "that faith, which is by the operation of God."

30th. For some time past, I have been employed in a work which has long been before me, viz. the revising, correcting, and abridging my diary, which was begun in the year 1780. Wonderful have been the Lord's dealings with me, and his mercies, which can never be recounted. May the recording of them prove a way-mark to the weary !

SECOND MONTH, 1784.

12th. As I was getting into a chaise, I broke my shin ; by which means I was almost wholly confined within doors, until the 9th of the third month. At times I was thankful to "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," that no more severe an infliction had befallen me.

FOURTH MONTH, 1784.

5th. In the monthly meeting, the iniquities of my holy things were set in order before me ; particularly in concerns in the ministry and discipline. My most early appearances in the former were at a time, when pursuits of a different kind much engrossed my attention : in respect to the latter, there long existed a zeal, which was incompatible with true knowledge, and

that fear of the Lord, which "is the beginning of wisdom;" instead of judgment there was frequently a cry, somewhat similar to what was formerly uttered, "Come with me, and see my zeal for the Lord." I much sought after the praise and approbation of faithful men, and I had my reward. But the Lord seeth not as man seeth, and "bringeth every work into judgment, with every secret thing." "For judgment I am come into this world," said the faithful and true Witness; and the Spirit reproveth "of sin, of righteousness, and of judgment." May all, who are at ease in Zion, bow before Him, who is "judge of quick and dead;" that in the valley of Achor may be opened a door of hope.

15th. After a painful and troublesome night, with an old complaint, I was seized with severe spasms.

16th. This day was passed pretty inoffensively, yet not without room for amendment; I will set a bridge before "the door of my lips:" If we were at all times careful so to do, we should often obtain strength in silence, and by our words be justified.

21st. The week-day meeting was a large, solid sitting, in silence; the power of Truth being measurably prevalent.

22d. This day was the election for the county of Hartford. Contested elections are very repugnant to the spirit of Christ; concerning whom it was predicted, that he should "not strive, nor cry, neither should any man hear his voice in the streets;" and whose servants were "not to strive, but be gentle." I was rather

passive and indifferent concerning the event: but, in those cases, it is almost impossible to avoid being, in some degree, interested; although the preference may seem slight, and without any culpable interference.

25th. Walking in the evening, this petition was mentally formed: O! Lord, may I come to thee, and be thy disciple, as at the eleventh hour of the day.

FIFTH MONTH, 1784.

2d. I attended the general meeting at Crossbrook-street. Some desires attended, that the fiery roll of the Lord's indignation might be removed by, and through, Jesus Christ. These awful passages in Holy **W**rit were also renewed in my remembrance: that the **L**ord "will by no means clear the guilty;" "every **t**ree which bringeth not forth good fruit is hewn down, and cast into the fire."

4th. As I was coming out of the fields in the evening, neither forewarned nor forearmed, I was attacked with a fit of impetuosity. There was indeed some cause of displeasure; a lad, under my care, appearing guilty of prevarication — an enormous crime, which ought to be discouraged with a just severity: but alas! how far are my feet from being "shod with the preparation of the gospel of peace."

5th. Early in the morning, my mind was impressed with convictions for the turbulence of last evening. If my lot had been cast for ever in that hour of disorder, how tremendous would have been the event. Wraths,

swellings, and tumults, are certainly the fruits of ~~the~~ flesh; and although they may be palliated by the fa ~~the~~ reasoner, are condemned by the "faithful and tr ~~ue~~ Witness." In the week-day meeting, my mind was ~~as~~ "the troubled sea;" but, from the centre of my sor ~~ow~~, did there not a cry and secret sigh ascend to the Foun ~~tain~~ of Being? as it is written, "Deep calleth un ~~to~~ deep;" "all thy waves and thy billows are gone o ~~ver~~ me;" and again, "Deep calleth unto deep."

10th. In the evening, I visited my long acquaintance ~~ed~~ friend Ann Orger, who appeared to be sensible of he ~~s~~ ~~er~~ approaching dissolution, and resigned to the divine wil ~~l~~. Speaking a few dry words, concerning Christ being th ~~at~~ ~~he~~ resurrection and the life, without an immediate feelin ~~g~~ of his presence, they soon became my burthen; and ~~I~~ I came home naked and wounded.

11th. Walking in Chelmsford, some breathings we ~~re~~ ~~ere~~ begotten towards the Father of Spirits, through th ~~at~~ ~~he~~ Mediator; who declared himself to be "the way, th ~~at~~ ~~he~~ truth, and the life; whose spirit maketh intercessio ~~n~~ ~~on~~ for us with groanings, which cannot be uttered;" an ~~d~~ ~~nd~~ who prayeth for us, and in us, when we ourselv ~~es~~ ~~ves~~ appear to be in a prayerless state, and unable so mu ~~ch~~ ~~ch~~ as to lift up our eyes towards heaven.

13th. On Porthill, some desires were renewed at ~~ter~~ ~~ter~~ Him who is invisible, and the word of his power, "~~the~~ ~~the~~ Spirit that quickeneth."

15th. This week, bodily and mental pain have b ~~een~~ ~~een~~ suspended: little advancement has been attained ~~d~~ ~~d~~ in grace and true godliness, or in a lively experie ~~n~~ ~~n~~

of that gracious promise recorded in the 14th chapter of Hosea, viz., "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon;" nevertheless, the Christian life is a hidden life, and true believers "walk by faith, and not by sight." May not my faith be fancy, taken from the lives of other men, or barely from the letter of the Scripture; but through "the operation of God," without which faith is dead, even "as the body without the spirit is dead."

16th. In the forenoon meeting, some words were uttered concerning being "buried with Christ by baptism into death." The matter was freshly and powerfully impressed, and uttered with a degree of clearness and satisfaction: M. P. was afterwards acceptably led forth in supplication. Upon the whole, I hope it was a favored and solemn season.

19th. In the week-day meeting, after sitting in bodily and mental pain, I remembered, with a degree of freshness, our Savior's turning the water into wine. O! may he, by the rod of his everlasting strength, deal the waters of my affliction; that the poor may have hope, and Jordan be driven back. Amen! Amen!

21st. This evening, departed this life, Ann Orger; with whom I had been intimately acquainted forty-four years. Many of my friends are already numbered with the dead; and the angel of death seems to be hovering over the habitations of those who are yet living. "It is appointed unto men once to die;"

and O! the tremendous important consequence; "but after this, the judgment;" from which neither men nor angels can deliver, but only the Prince of Life: with whom is the water and the blood, the light and the atonement.

22d. By continued indisposition, I am this day prevented from going to Hitchen, in order to attend the funeral of our worthy Friend, Isaac Sharples, on the morrow.

23d. Although pained in body and low in mind, found an inclination to sit with my friends in the forenoon meeting at Hartford; the gracious declaration of the Lord Jesus being renewed in my remembrance, with a degree of light and power, viz., "Where two or three are gathered together in my name, there am I in the midst of them;" some words were uttered, relative to his Almighty power, omnipresence, and priesthood. The meeting was smaller than usual; many Friends being gone from home to attend the funeral of our worthy friend, and minister of Christ, Isaac Sharples; who was a Prince in Israel, not seeking to lord it over God's heritage; but an ensample to the flock. Let the young and inexperienced, amongst us, beware of that unrighteous leaven; nor therein follow the footsteps even of those who are, in many respects, "worthy of double honor;" and whom they may esteem better than themselves. Jesus Christ only is the perfect unvarying example, and high-priest of his people; who himself was "meek and lowly in heart;" and sought not his own honor,

but the honor of him who sent him; and of whom our friend was a faithful follower, according to "the measure of the stature of the fulness of Christ."

26th. Some injudicious interferences and confabulations of the members of our society, both formerly and of late, occurring to my remembrance, my mind became defiled; under the weight of which I sat down in the week-day meeting; but after some time of silent waiting, I was favored clearly to perceive, that this must be purged by the baptism of Him, "whose fan is in his hand;" and scattered as "the chaff of the summer threshing-floor;" that we may be blind as the Lord's servant, and deaf as his messenger; "seeing many things but observing them not." My mind became sensibly calmed, under a sense of his adorable mercies, and the gracious operations of Him, "who giveth songs in the night;" who imparteth light in darkness, and counsel in confusion; "who maketh the clouds his chariots, who walketh upon the wings of the wind." Some, on whom the light hath measurably risen, have seen things wrong; and not waiting in self-nothingness, to see more light, a root of bitterness hath sprung up.

27th. At the funeral of Ann Orger, our Friend Ralph Baimbridge was largely led forth, to demonstrate the necessity of the obedience of faith in the divine principle, the grace which brings salvation. I am clearly convinced that, although salvation is only attainable through Christ the propitiation, yet we are ever under condemnation, whilst we are in a state of

disobedience; and are only justified in obedience to Him, by whom we are sanctified. An evening of distress and perturbation, on account of myself and others.

SIXTH MONTH, 1784.

1st. This day four years, I began the recording of experiences; few and evil have been the days which have since elapsed. Inwardly and outwardly I have been cast down and lifted up; and I now stand as it were on the brink of the grave, and the verge of an awful eternity. Measurably, morning by morning, "he awakeneth mine ear to hear, as the learned;" "neither turned I away back." His salvation hath been my desire, and a part in his covenant. In unsearchable wisdom all his works are wrought. If the sons of Belial had been thrust away, peradventure I might have increased; but not in the increase of God. He is justified in all his ways; great and marvellous are all his works; righteousness belongs to him; but to me, shame and confusion of face. May his goodness be more gloriously manifested before I die, and his name internally proclaimed; "the Lord God, gracious and merciful," "forgiving iniquity, transgression, and sin."

16th. This evening our Friend Rebecca Wright, of North America, with her companion, M. R., came to our house. Myself and wife were with them at Hartford, Ware, and Hitchin; in which meetings, the ministrations were well accepted.

19th. Walking this evening in the meadows near Hitchen town, in great lowness of body and mind, these words were immediately suggested, viz., Jesus, the fairest of ten thousand. A bare and lifeless remembrance of them only now remains; but, at the time, the impression of them was so powerful, as to produce tears of contrition: a favor I had not experienced in my rural retirements for many days. The rich and the full loathe even the honeycomb; but to the poor and contrite ones, the smallest crumbs which fall from the Master's table are precious; inestimably so.

23d. In the week-day meeting, I was favored with some sensations of Christ Jesus, "the same yesterday, to-day, and for ever;" and his gracious operations in the flesh, and in the spirit, as one Lord Jesus; God blessed for ever.

28th. Walking in the fields, some sensations were livingly impressed concerning the efficacy of the blood of Jesus Christ, which was shed without the gates of Jerusalem; and as manifested within, "sprinkleth from an evil conscience," and purgeth from all sin.

SEVENTH MONTH, 1784.

4th. In the forenoon meeting, some unexpected glimpses of light and divine intelligence being imparted, with a pointing to those present, a short testimony was delivered, concerning the blindness of man; and the Lord Jesus Christ, as a glorious light, who

leadeth the blind by a way that they know not, and in paths which they have not known; who maketh darkness light, "and crooked things straight."

7th. J. K. having delivered a short testimony, a few words were added, recommending poverty of spirit; according to that which is written; "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

18th. I went to the forenoon meeting much indisposed, both in body and mind: for a season, death was in dominion; but before the close, a degree of recollection was witnessed in solemn silence: a renewed testimony was also internally impressed, to the weakness of man; and to His strength, who, only "girdeth with power;" "the confidence of all the ends of the earth, and of them who are afar off upon the sea;" but nothing was verbally expressed.

20th. As I was going up to London in a chaise, the following sentiment was immediately suggested, nothing previously leading thereto: viz., the error of the Predestinarians and Necessitarians, and of those called Pelagians and Free-willers, arises from the endeavoring to comprehend Him who is incomprehensible, whose understanding is unsearchable; and to measure his declarations and testimonies, which only make "wise the simple," with the declarations and proceedings of fallible and finite beings; to measure his ways, who "giveth not account of any of his matters," to the wise and prudent, but only to babes: according as it is written, "thou thoughtest I was

altogether such an one as thyself; but I will reprove thee," and set thine errors in order before thine eyes.

21st. A mistaken zeal and supposed moderation (falsely called charity), although opposite in their appearances, frequently proceed from the same cause; even in vessels measurably sanctified, viz., the want of "being buried with Christ by baptism into death:" that not only the earth in them might be shaken, but the heavens also: instead of which there hath been, frequently, fruitless and unsanctified efforts to engraft the remains of the first Adam into the plant which is of an immortal nature: "this divides in Jacob, and scatters in Israel."

23d. In the course of the present week, I received a recent proof of a few words being sufficient for the ministry, and as apples of gold set in pictures of silver: for at a sitting at T. B's, our beloved Friend Geo. Dillwyn expressing only the following sentence, viz., "In my Father's house are many mansions:" "I go to prepare a place for you;" there appeared more of a ministry in them (to myself at least) than sometimes in a multitude of words.

EIGHTH MONTH, 1784.

1st. First day. Samuel Nottingham having had lively and acceptable service in the forenoon meeting at Horsleydown, I was enabled, in a subsequent space of solemn silence, internally to plead for mercy, with the Fountain of mercy; to whom mercy, unlimited

mercy, sovereign mercy, belongs. Some men are of a merciful forgiving disposition, and blessed are they: but as a mole-hill to a mountain, as a drop to the ocean; so are the mercies of men, in comparison of His, "who dwelt in the bush," when the "bush burned, and was not consumed."

7th. As I was walking over London bridge, my mind was powerfully impressed with a consideration, that the time of my natural life being so far spent, every day, every hour, every moment, is a mercy; that, if possible, I might redeem the time; because the days are few and evil.

11th. This week has, for the most part, been passed pretty comfortably; the fruits of that righteousness, "which is sown in peace," having, for the most part, been prevalent until this morning; when petulance sorrowfully prevailed. The usual plea for petulance is provocation; but what provocation can be pleaded as a sufficient cause for transgressing the royal law of love? Where are the fruits of that "charity which suffereth long;" which, instead of being easily provoked, "beareth all things." Where is "the gentleness and meekness of Christ Jesus;" "who, when he was reviled, reviled not again; but committed himself to Him that judgeth righteously?" Consequently, I went to the week-day meeting under condemnation; which was measurably alleviated under the ministry of our worthy friend, Samuel Nottingham; whom, after dinner, I accompanied to Dunkirk's farm; where, in the days of our youth, we were both frequently at

the house of our deceased friend, Thomas Grubb ; who was a tender nursing father to those who loved the truth, but hath long since been removed from works to rewards ; having, in the meridian of human life, "fallen asleep in Christ."

12th. In the forenoon, myself and wife went with our beloved friend, S. N., in a chaise, to Ware ; a meeting there being appointed at Samuel's request, in which he particularly enlarged, in an evangelical ministry ; and after his having been exercised in supplication, a solemnity in silence covered the assembly, uncommon in these low and degenerate days. An eminent dissenting minister who was present, on his going out, addressed Samuel in a very affectionate manner ; and others, not of our society, expressed their satisfaction.

13th. This forenoon, myself and wife accompanied our friend, S. N., in a chaise, to Hitchin ; he had lodged at our house four nights, and been chiefly with us in the daytime, much to our satisfaction ; his ministerial exercise having been not only lively and evangelical, but his conduct and conversation comfortable and edifying.

15th. First day. Myself and wife set out about seven in a chaise ; and bating at Hitchin, proceeded to the general meeting at Clifton ; and reached Hartford about nine in the evening. Notwithstanding the length of the journey, and excessive heat of the weather, I came home without languor or weariness ; an admirable and adorable mercy. The meeting was

large, many of other professions being present; some of whom appeared sober and serious, but others restless enough: S. Crawley, H. Kite, and Samuel Nottingham, respectively, appeared in testimony. The members of our society are too generally "uncircumcised in heart and ear;" yet to the posterity of a people once highly favored, "is the dew of heaven" frequently diffused, both in a ministerial and immediate manner, in their assemblies: from whence I am persuaded, did not their goodness pass away "as a morning cloud, and as the early dew," the Lord of infinite mercy would make many of them as polished shafts in his quiver; and in his quiver would he hide them. For many weeks past, both in a spiritual and corporeal sense, my days have been passed in weakness, and wearisome nights have been my allotment; but for a short time immediately preceding, my sorrows have been rather alleviated. - Although great has been my spiritual poverty, and manifold my defects; yet in some good degree I have been enabled to seek the Lord, and the word of his holiness: "I have sought him, but I have found him not." Nevertheless, if "he standeth behind the wall, if he looketh forth at the windows, showing himself through the lattice," adoration and thanks are due to him for ever.

18th. In the week-day meeting, those present were persuaded to an introversion of spirit; that being turned from a state of natural darkness, to the inshining of divine light, they might not only receive remission of sins, but "have this treasure, in earthen

vessels." During most of the sitting, a degree of exercise, which had been recommended to others, was experienced in my own particular.

22d. The forenoon meeting was large, but wholly silent; some inward exercises and openings were attendant. In the afternoon I was strongly assailed with a spirit of heaviness; but, ere I was aware, a desire was raised, that we might be "quickened together with Christ;" and a short testimony borne to that power, which is able to quicken the dead.

28th. My bodily health and strength have, for some weeks, been rather increasing; but a fresh attack of a local complaint has been this week renewed; so as to threaten a danger of dissolution. But what shall I say? I said in my youth, My days are as an hair's breadth; but, behold the Lord hath made them a span long; my times are still in His hand, who can scatter every cloud, and make mercy to rejoice against judgment, and his own works to praise him. Recollection, and spiritual reading, have, this week, been not wholly omitted.

29th. Both meetings were held in silence: in the forenoon some solemnity attended; and various allusions to passages in the Old Testament were immediately suggested, respecting the necessity of our ascent in spirit, from that which is visible to that which is invisible; from earth to heaven, in and by Christ, the heavenly Elijah, the prophet, and high-priest; who hath consecrated for us a new and living way through the veil, that is to say, his flesh.

31st. In the evening, as I walked in the fields, I remembered the Lord, and his loving kindnesses, which have been of old, and his compassions, which have been renewed every morning: that balm of Gilead, and never-failing medicine for the diseased in body or spirit, only administered by the Mediator, who, himself, in the days of his flesh, took our infirmities, and bare our sickness; and remains unchangeably the physician, and high-priest of his people; "Christ Jesus, the same yesterday, to-day, and for ever;" "God over all, blessed for ever, Amen."

NINTH MONTH, 1784.

1st. This day commenced the ninth month in the year 1784. Thanks are due for the preservations and upliftings of the last; if life, and a degree of health, are vouchsafed to the conclusion of the present, may an offering be prepared to Him, who delivers from evil; and a tribute of thanks to the "Preserver of men."

4th. The most part of this week, bodily pains have been relaxed; and desires after "the increase, which is of God," have been freshly renewed: this day, I spoke unadvisedly, and closed the week under condemnation.

5th. Notwithstanding, in the night and morning, I suffered compunction, for the errors of the preceding day, before I went to meeting, a religious calm covered my spirit; which was measurably maintained during the course of three succeeding meetings, under a sense

of immense and unmerited obligations to divine grace and providence. More often than the morning, I desire an advancement in the paths of peace and piety ; but iniquities prevail against me, and because of them, I am wounded as with the wound of an enemy ; with the chastisements of a cruel one. My wounds are grievous, but are they incurable ; is there not yet balm in Gilead ? is not the God of peace able to bruise Satan under my feet ? that, before I die, "mercy and truth may meet, and righteousness and peace kiss each other," to the glory of him, who is God over all, blessed for ever.

6th. In going to the monthly meeting at Buntingford, some exercise attended for reconciliation and forgiveness, because of sin ; which was continued, with enlargement, during a considerable space of time spent in solemn silence. The business of the meeting was afterwards transacted in peace and love ; and, I hope, measurably in the wisdom of Truth. Why am I thus ? Jacob and Esau are yet within. May the elder serve the younger ! may "Jacob become a flame, and the house of Esau as stubble !"

19th. In the forenoon meeting, I was led to contemplate on the super-excellence of the teachings of Christ, "the minister of the sanctuary ;" who, by the self same spirit, divideth himself, severally, to every man as he will.

23d. Having sent for some small tracts, on religious subjects, particularized in Lackington's catalogue, I was rather impatient for their delivery, as hoping to

derive some spiritual comfort and edification in the perusal of them. I "looked for much, but lo ! it came to little:" so vain and precarious are all expectations and dependencies, that are not upon the all-plenary Source of instruction and help, the fountain which never faileth ; from whence every good and perfect gift proceeds.

25th. This week I perused the sixth and seventh numbers of the Theological Miscellany. I found in some of the more early numbers some instructive essays, comporting with that doctrine, which is according to godliness ; but there appearing in the sixth number an essay, tending to deprive believers of an inestimable privilege, purchased by the Redeemer's blood, I esteem it my duty "to contend for the faith which was once delivered to the saints." The purport of the essay is, to represent the Spirit, which giveth life, inseparable from the letter, which kills ; to render the means equal with the cause ; to depreciate the heavenly oracle, which is within ; and to limit Him, whose understanding is unsearchable, and who "giveth not account of any of his matters." Whence learned this author, save from popish schoolmen, that the canon of scripture is closed ; and that no revelations are now necessary to render the things, which are already revealed, effectual to the conversion of sinners, the consolation of saints, and the salvation of souls ? By the doctrine which is according to godliness, the Scriptures appear to be a declaration of the things which were, and are, "most surely, believed ; profitable for doctrine, reproof, cor-

rection, and instruction in righteousness :” that the man of God may be perfected through that faith which is in Christ Jesus ; which faith “ is the gift of God,” who hath shined in the hearts of believers, “ to give them the light of the knowledge of the glory of God, in the face of Christ Jesus.” Which divine light and knowledge, and not the bare letter, as an outward testimony of the truth, is the treasure which believers have in their “ earthen vessels, that the excellency of the power may be of God,” and not of any means in itself, however glorious. Again, says the author, “ common sense, a bible, and a right spirit, will always inform a Christian what is his present duty.” The spirit of Christ only is a right spirit, to whom righteousness alone belongs ; which, he promised his immediate followers, should guide them into all truth, and show them things to come ; which promise of the Holy Ghost, his office, and constant abiding with the saints, was not to them only, but, according to the express testimony of an apostle, “ to their children, and to all them that were afar off ; even as many as the Lord our God shall call.” Notwithstanding the errors of the author in confining the spirit to the letter, and the Word, which “ was in the beginning with God,” to the words which he hath spoken ; pertinent are the cautions contained in the essay, against an anxious solicitude in the saints respecting future events ; or too hasty and positive determinations on inward feelings and impulses, either respecting themselves or others. It is “ the Spirit which beareth witness,” and its witness is invariably

true: but many have been the mistakes of believers, respecting what hath been the testimonies and impulses of the Spirit, and those of their own inflated imaginations: the Spirit is infallible, but man is fallible. The Lord can speak internally, with a voice full of power; but, if he speaketh otherwise, "who shall say unto him, what doest thou?" In wisdom all his words are spoken; that the faith and patience of the saints may be approved, and that in the silence of all flesh, the trumpet may give a certain sound. The misapprehensions of men, respecting the Spirit's teaching, operate no more against its validity and sufficiency, than their manifold errors in respect to the doctrines contained in Scripture, against the divinity and authenticity of those sacred truths. The Holy Scriptures, and the testimonies contained in them, as opened by the Lord, the Spirit, are inestimably precious; and, according to the eternal counsel of God, necessary for the building up of the saints, in the most holy faith: but let us not equalize the means with the cause, nor derogate from the power and glory of the Father, the Word, and the Holy Ghost; one God blessed for ever.

26th. Early in the forenoon meeting, without any apparent cause, darkness came over me; but the sitting soon became more luminous and comfortable; M. P. ministering with much acceptance.

28th. Walking to Queen's Bench, these words were impressed with power,—although I am nothing, "Christ is all:" I was measurably relieved and tendered in spirit.

30th. Being under some religious exercise, on opening the Bible, the words of the Psalmist were immediately presented to my view; "remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me, for thy goodness sake, O Lord!" They were particularly suitable to my state; for manifold were the errors, even of my religious youth, seeking the praise of some good men, but despising others and smiting them with the tongue. May I obtain mercy and forgiveness! for I did it ignorantly, in a zeal for God, but not according to true knowledge. But let all the young and tender ones, the called and visited of God, beware of the mystery of iniquity.

TENTH MONTH, 1784.

4th. At the monthly meeting, altogether unexpectedly, came in our worthy friend George Dillwyn, late of Burlington, in North America. In the evening, I and my wife accompanied him, with many other Friends, to a meeting appointed at Ware; in which he ministered with much acceptance.

5th. The aforesaid Friend attended a meeting appointed at Hartford, and, in the evening, another at Hoddesdon; in both of which he was much favored in his ministerial labors. This day, after dinner, I was seized with a violent spasm, which was renewed with such violence in going to Hoddesdon, as seemed to indicate the feelings of approaching death. I was almost

miraculously favored to sit the meeting easily; but afterwards my pains returned.

6th. After attending our week-day meeting, dear G. D. left Hartford. By his late extensive labors amongst us, he has shown the proofs of an evangelical ministry; as a skilful workman, rightly dividing the word of truth, not seeking to gather the people to any thing of man, but to an experimental knowledge of the gift of God; "the mystery hid from ages and generations;" "Christ in them the hope of glory."

11th. At the Quarterly Meeting at London, I sat down in lowness of flesh and spirit; but after some time, I was enabled to remember Him, who giveth "songs in the night," and who can irradiate the dark valley of the shadow of death.

13th. Walking in the Grange, I remembered the days of my childhood and youth; since which "my sorrows have been turned upon me;" but "Jesus, the first and the last, the same yesterday, to-day, and for ever, died for us;" "that whether we wake or sleep, we might live together with him."

18th. A pretty easy, but low day: little being felt of those everlasting healings, which are under the wing of Emanuel.

19th. I sat down in the week-day meeting, at Horsleydown, in great weakness and poverty of spirit; but, pretty soon, the forgiveness proposed by our blessed Lord, when he said, "If you forgive men their trespasses, then will your heavenly Father also forgive you," was suddenly impressed, and much illustrated

in my mind, but not expressed. I would not willingly "conceal the words of the Holy One," but am discouraged from speaking in the assemblies of the people; not so much because of them, but, rather, because I have not hitherto completely obtained victory over the enemies of my own house. May I, in my declining years, and in great debility of flesh and spirit, be still enabled to "press after the mark for the prize of the high calling of God, in Christ Jesus."

26th. Unprofitable confabulations having prevailed in the morning, I went to the week-day meeting at Horsleydown in terror; where it being suddenly suggested, without much expectation or illustration, that Christ is the Mediator of the covenant of grace, my mind became measurably calmed. When every refuge fails, the Lord is able to relieve the disconsolate soul, that is tossed with tempests, and driven to the ends of the earth. The meeting was wholly silent.

30th. This month, bodily pains and severe spasms have been often attendant; "the earthly house of this tabernacle" has been shaken; no growth in grace and goodness has been perceptibly experienced; Satan having been at my right hand to resist me.

31st. In the afternoon meeting at Hartford, former openings, which had been presented with freshness, were remembered; but they were as the manna of yesterday.

ELEVENTH MONTH, 1784.

6th. My bodily health seems measurably recovered, indispositions having been wonderfully suspended; but I have been greatly deficient in a tribute of praise to the Preserver of men; according to the import of that which is written, "he that offereth praise, glorifieth me; and to him, who ordereth his conversation aright, will I show of my salvation."

13th. This week, "the fruits of righteousness have been measurably sown in peace."

14th. Although attended with various discouragements, I found an inclination to attend the forenoon meeting at Gracechurch street; and soon after sitting down, my mind was freed from dismay, and dipped into a fresh sense of that introversion and spiritual worship in self-nothingness and prostration, which we, as a people, peculiarly profess: sundry passages in Holy Writ, relative thereto, were livingly opened; and the exercise was continued through the course of the meeting, under divers testimonies which were delivered. A sabbath day! a memorable day! some sense of divine favor presiding through the whole.

16th. At Horsleydown week-day meeting, I was measurably relieved, by a word internally imparted, and under the ministry of Geo: Dillwyn.

28th. A day of distress in the valley of vision, from my own unfitness to be unclothed of mortality. I was under great condemnation, because of "deeds done

the body," particularly for the errors of advanced years; the too frequent prevalence of petulance, and the too great indulgence of my appetite in eating and drinking: errors overlooked and palliated by men, but marked by Him, "whose eyes are as a flame of fire;" who "searcheth the heart, and trieth the reins," and hath declared, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me:" which following of the Son of Man in the regeneration consists not only in suffering, for his sake, the reproach of men; but also in the mortification of our propensities, in the things which may be esteemed lawful by men, but are condemned by Him, who seeth not as man seeth. When I review my want of a due allegiance to the Savior of men herein, my heart meditates terror, and my iniquities are a heavy burthen before Him, who is a "just God and a Savior;" who will not acquit the guilty, nor suffer sin to go unpunished.

TWELFTH MONTH, 1784.

4th. This week, having been pretty much confined, by reason of a humor in my leg, I hope that, through the aboundings of divine grace, I have been measurably enabled to seek for that which I was concerned to recommend to others the last time I appeared in public, viz., the seeking for heavenly "treasure in our earthen vessels." I have also had an opportunity of being much exercised in reading the Holy Scriptures,

and other pious and experimental treatises. My present confinement is indeed a chastening not joyous, but yet to be received with thanksgiving, if in any degree it may be productive of the "peaceable fruits of righteousness." O! may I, as at the eleventh hour of the day, and during the present dispensation, be enabled more faithfully and fervently to feel after that salvation, which is only through Jesus Christ, the fountain set open, for remission and sanctification, whose blood "cleanseth from all sin."

The great concern was measurably kept in sight, with some liftings up of head towards the Light of Israel, who can yet open a door of hope in the valley of the shadow of death.

13th, 14th, 15th, and 16th. Were spent in pain and lowness; but not without some lookings to the great Physician of soul and body, "who, himself, took our infirmities, and bare our sicknesses." The nights have been so exceedingly distressing, through acute pains of the rheumatism, that a religious exercise upon my bed has been impeded by them; but, however, "to will has been present with me;" and the Lord is gracious to accept according to that which a man hath, even according to the ability which He affordeth, from whom every good gift cometh.

19th. First day. Our well-beloved friends, Samuel Emlen, and George Dillwyn, having an evening meeting at Horsleydown, although absent in body through indisposition, I was desirous of being present in spirit; in the invisible fellowship, by which the children of

And, however scattered abroad, are gathered together to one. The following portions of Scripture were immediately opened, and impressed upon my mind, with degree of strength and clearness: viz., "I will bring the blind by a way that they know not, and in paths which they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." "I will go before thee, and break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and the hidden riches of secret places." When barely read or repeated, how ineffectual are even the words contained in the Bible; but when they are opened by their divine Original, they are as honey from the rock; yea, sweeter than the honey-comb.

20th. This day I was informed of the decease of my dear and worthy friend Thomas Hartley, who departed this life the 10th instant. I had been personally acquainted with him for more than nine years: we were very dissimilar in our natural dispositions, and in our sentiments respecting various points; in others, we were firmly united; our union being more in the spirit, than the letter; the inward, than the outward. He was a man of unaffected piety, great sincerity, and exquisite sensibility; deeply suffering under a sense of his own defects in particular, and of the depravity of fallen nature in the general. Following a crucified Savior in the regeneration, according to his measure, there is abundant cause for a comfortable hope, that

he now rests from his labors, "where the wicked ~~cease~~ from troubling, and the weary are at rest."

23d. The awful declaration which was formerly pronounced, "I tell ye, I know ye not, whence ye are ; depart from me all ye workers of iniquity," being ~~im-~~pressed on my mind, caused trembling of spirit.

25th. The great mystery of godliness ought to be ever before us. This day being set apart for the commemoration of the birth of Christ, "when the Word was made flesh," when he took upon him not the nature of angels, but the seed of Abraham ; it may recall our attention to that stupendous transaction of divine love. Nevertheless, the superstitious observation of days and times being introduced in the apostasy, it is our duty to maintain a testimony against it, in the "meekness of wisdom:" an inward exercise was supported in weakness.

31st. I received a lively and sensible letter from M. P. it afforded some consolation to my disconsolate mind, that some remain, who are travelling together with me, under a sense of their imperfections, and shortness of having attained to "the measure of the stature of the fulness of Christ."

FIRST MONTH, 1785.

1st. "Great is the mystery of godliness ;" the riches of the glory of this mystery is, "Christ in you, the hope of glory." The books of Matthew, Mark, Luke and John, with the apostolic epistles, are a faithful de-

aration of the gospel ; which is the power of God unto alvation," of poor, naked, starving, undone sinners in themselves ; who, as our ancient Friend John Crook justly observes, "seeing their own righteousness to be filthy thing, are the proper subjects of Christ's righteousness, which is not attainable by any creaturely kill or self-imputation ; but only by the applicatory gift of divine grace, and through that living faith, which works by love to the purifying of the heart." Upon this holy thing ought we to be attending continually, in our meetings and out of them, at all times and all places ; that the pearl of everlasting price may be found within, as "treasure in our earthen vessels ;" that Christ "may be formed in us, and we completed in him, who is the head of all principality and power." The purport of the above being opened upon my bed, and fastened as a nail in a sure place, the same is recorded. Towards evening my brook became dry, and the savor of the above opening was removed.

6th. This day was passed pretty comfortably, under some distant perceptions of the divine presence, in which only is life and comfort.

9th. First day. How dreadful is a prayerless state ! When the poor soul is left naked and wounded, a prey to the indignant propensities of fallen nature, and separate from the salutary rays of a Mediator. To some, by these memoirs, though true, I may be judged a deceiver ; others may judge me to be a weak and unsteady man ; very unfit to teach others. "He that is ready to slip with his feet is as a lamp despised in the thought

of him who is at ease:" but let such who possess fortitude and resignation consider those who are swallowed up of overmuch sorrow, and learn what that meaneth, "I will have mercy, and not sacrifice;" "I am not come to call the righteous, but sinners to repentance." And O! may the reality of righteousness and peace, and not a bare semblance of them, be multiplied and abound among us, that the Lord of Hosts may become a spirit of "strength to them that turn the battle to the gate."

13th. In the morning, on my bed, the desire of my soul was towards the "Messenger of the covenant, and that He might suddenly come to his temple, who "as a purifier of silver, and as the fuller's soap."

15th. We were visited by our dear and worthy friends, Samuel Emlen and George Dillwyn, who, in their religious exercises, were enabled to reach to the oppressed seed, which "is pressed down as a cart with sheaves."

18th. After having been, for many weeks, confined by the rheumatism, I was enabled to attend the weekday meeting at Horsleydown; but when there, instead of the tribute of praise for the manifold preservation which had been vouchsafed, heaviness was the clothing of my spirit; and the awful inquiry was suggested, "despisest thou the riches of that goodness, forbearance, and long-suffering," which should lead thee to repentance? Nevertheless, there was a something of a waiting on the Lord in the way of his judgments, and of a solemnity which was as a song in the night.

23d. First day. Reading some memoirs of the

el sufferings inflicted by the magistrates and minis-
 of Boston upon the early Baptists in that country,
 s remark was attendant; how dreadful have been
 : devastations and scandals occasioned by a false and
 ious zeal, even by those, who, in many respects, have
 n reputed pious, when they departed from that
 ility by which all the members of the body, however
 ersified, are edified together, "and grow up in all
 ngs, into him who is the head, even Christ!"

29th. A pretty comfortable day, passed under some
 ernal sense of the divine presence, and a conviction
 at the Lord is a God near at hand, who hears the
 ayers of the poor. At the Park evening meeting,
 ere was a giant in the way; but a degree of victory
 as experienced in an inward exercise.

30th. The forenoon meeting was small, and wholly
 lent; from the early part to the close, my mind was
 exercised respecting the necessity and nature of inward
 lent prayer, and with various openings relative thereto;
 it I esteemed it much more preferable to experience
 mething of it in my own particular, than to speak of
 to others.

SECOND MONTH, 1785.

4th. This week I have been low, as to the divine
 e; nevertheless, some inward exercise and reformation
 from unnecessary speaking has been experienced;
 cry deliverance from evil, even in what may be es-
 emed minute and inconsiderable instances, is a mercy,

not of works, but of grace; which teacheth to deny ungodliness.

11th. I came to Hartford, after having been absent therefrom more than two months. Before I arose, I had some sensations of a living faith in Christ, as he was the one offering, which hath for ever perfected them who are sanctified; and as he is revealed within, the Sanctifier of his people, "and their hope of glory."

12th. This week I have remembered the Lord upon my bed, and measurably meditated on him in the morning watches.

17th. Walking towards Dunkirks in the snow, I was favored with some sense of God that made me, and desires after more communion with him, through the Mediator, who "is the way, the truth, and the life." My spirit was measurably tendered and humbled in the presence of Him, "who dwelt in the bush." It is certainly our incumbent duty to be diligent in the attendance of meetings, and not through lukewarmness and indifference to neglect the assembling of ourselves together, for the purposes of divine worship in a collective capacity; yet herein is a danger of a zeal which is not according to true knowledge, and of laying too great a stress upon the attendance, and feeding, as it were, upon the bare outward act. Particularly erroneous and blameable are those of the Romish and Episcopal communities, in calling their places for worship, "the houses of God;" and endeavoring to inculcate a veneration for those edifices. Wherever the divine presence is manifested, whether it is in the open fields, the secret

chamber, or elsewhere, the language of the patriarch Jacob may with propriety be adopted; "this is none other but the house of God, and this is the gate of heaven," "What shall I render to the Lord for all his benefits?"

19th. "What owest thou to thy Lord?" was a query formerly proposed. We are all as bankrupts: we owe much, and have nothing to pay with; and are destined to everlasting perdition for our debts, unless with the man who owed the ten thousand talents, we are not only forgiven, but graciously supplied by Him, in whose hand is the wine and the oil, the light and the atonement, and the unsearchable riches of an everlasting inheritance. Notwithstanding the severity of the weather, I have hitherto been, since my late confinement, free from rheumatic returns, and some customary complaints; I have likewise been at times favored with some sensations of the divine preservation from evil.

20th. In the forenoon meeting, some words were spoken respecting that state of nothingness and dependence, in which we ought to attend our religious meetings; in order to wait for "the promise of the Holy Ghost," and the pouring forth of the Spirit from on high.

21st. A pretty comfortable day; some ascent in spirit being experienced towards the mountain of the Lord's holiness. Without a vital, internal holiness, no man shall see the Lord.

27th. I sat down in the forenoon meeting in a state of utter insensibility respecting spiritual things; but

12*

pretty soon some sense of that effectual prayer, which availed much, covered my mind; which, with some matter relative to the exercise thereof, seemed almost ripe for utterance; but the weight of the pointing to speak seeming rather to abate, I remained in silence but I hope the opening was, in some degree, profitable to myself, and also to others.

THIRD MONTH, 1785.

1st. As to the outward, was passed pretty fairly: we had what I have sometimes called the "gospel feast;" and some of the poor were partakers of the benefit. Before dinner, I set out for a walk with my wife and S. R. but was soon disposed to leave them for the sake of retirement; sitting under a tree, the gracious promise recorded in the 40th chapter of Isaiah was freshly brought to my remembrance; videlicet, "they that wait upon the Lord shall renew their strength." I greatly marvel that any who have experienced the benefit, the unspeakable benefit resulting from retirement, should be so fond of company: the true friend is in the heart, the spouse who is always jealous: the Strength of Israel "is not a man that he should lie, nor the Son of Man that he should repent;" "He is the everlasting strength of the poor, and refuge for the needy in his distress."

2d. In the week-day meeting a short testimony was borne to Him, who is the "Tower of the flock, and the strong hold of the daughter of Zion."

5th. The assizes for the county were held this week, and seven of my fellow men were destined to death, by the decision of an earthly tribunal. Erroneous and mistaken the Calvinists appear, in supposing all Adam's posterity are subjected to the penalty of death, spiritual, temporal and eternal, through the default of their original progenitor ; from him, indeed, they derive a fallen nature, "prone to evil as the sparks fly upward ;" "as by one man sin entered, and death by sin ; and so death passed on all men, for that all have sinned ;" not in Adam as their head and representative, but in their own persons.

9th. I was deeply depressed under a consideration of man as mortal, and my own distance and dissimilitude from Him, "who dwelleth in the light," and who only hath immortality.

16th. I went to the week-day meeting in distress ; but the wonderful transition of the beggar Lazarus, from the gate of Dives to Abraham's bosom, being powerfully impressed, I was for a season measurably consoled ; but nothing was verbally expressed by me.

20th. The meetings this day were large, that in the afternoon particularly so, on account of the burial of S. B. ; in both of them, my mind was awfully impressed with the dreadful sentence which was pronounced concerning the unprofitable servant, and that of the fig-tree on which no fruit was found. In the meeting of ministers and elders, there seemed something similar to a solemnity in the night season.

21st. This day I entered into the 67th year of my

age; "my days pass more swift than a weaver's shuttle;" "with the Lord one day is as a thousand years:" "he can save by many or by few." In the monthly meeting, before the women Friends withdrew, our beloved friends, William Matthews, and George Dillwyn, were graciously anointed to preach the gospel to the poor; the sound seemed in some degree to extend to me, in the land of my captivity.

22d. This day sorrow seemed for a season to be rather suspended; may I, through great grace, be enabled, as at the eleventh hour of the day, to exchange the burthens, which have been so heavy upon me, for the yoke which is easy, and the burthen which is light. My intellectual eye seemed to glance towards that woman, who, having "had much forgiven, loved much." O! may I, for the few days or hours remaining, demonstrate my love to Christ, "by keeping his commandments." At an appointed meeting held at Ware this evening, after our friend, W. Matthews, had closed his testimony, so awful a solemnity covered a numerous and mixed assembly in silence, that the language of some formerly might, with much propriety, have been adopted, viz., "it is good for us to be here."

23d. The week-day meeting at Hartford was a large and favored season, W. Matthews being led to open the spiritual import of Christ's washing his disciples' feet; and to recall the attention of the backsliders to "the fountain which is opened for sin and uncleanness."

24th. This morning our friend W. Matthews set forward on a visit to the western part of this county, and some of the counties adjacent: he had lodged with us five nights, and been mostly at our house in the daytime; many Friends had been with him: his conversation was such as becomes the gospel. On the first day he was much shut up, as to his public ministry; but in the subsequent meetings, opened and enlarged, to the reaching of many.

25th. Walking in the Borough, my spirit was measurably contrited, in a remembrance of former days, and the Lord's mercies, which have been "as the former and the latter rain."

26th. During my confinement in the winter, and for some time after I was liberated therefrom, a fresh visitation seemed to be extended for my help, and the "strengthening the things which were ready to die;" but not rendering to the Lord according to the benefits which he had bestowed upon me, and obedience not keeping pace with knowledge, for some time past horror and deep distress have been usually the companions of my spirit. During the present week, the mercies of heaven have been renewed more often than the morning, and some sense of the divine presence has attended. This day, "the shooting up of the latter growth" hath been consumed, as by an east wind from the wilderness. "Forgive, O Lord, I beseech thee;" "By whom shall Jacob arise, for he is small?"

FOURTH MONTH, 1785.

1st. The former part of the last month, sack-cloth was my covering; afterwards a glimpse of hope attended, in seeking after that obedience which is by faith. We are not to place our confidence in any thing short of the great Author of every good work; but every degree of reformation from evil, and increase in the labor of love, is acceptable in His sight, who has promised to reward those who give a cup of cold water in the name and spirit of true discipleship: for a mite cast into the treasury shall be approved, whereas the pompous offerings of the proud shall perish.

4th. In the Monthly Meeting, a short testimony was delivered concerning the gospel mantle; the subsequent business was transacted in peace.

18th. Near the close of the forenoon meeting, some sentences were uttered concerning the sufferings of Christ, and of our suffering together with him.

23d. The former part of this week, insensibility respecting spiritual things was sorrowfully prevalent. I have been incapable of being exercised in the volume of the book, either within or without, the vision of the whole having been so sealed, as with seven seals, that no man in heaven, nor in earth, neither under the earth, could open it, but "the Lion of the tribe of Judah," who can quicken the dead, and call those things which are not, as though they were. O! that I might come into his presence and plead with him, as

a man pleadeth with his friend; for although I see him not, yet judgment is with him; therefore, O my soul! trust thou in him.

25th. I was visited by John Hoole, the celebrated translator of Tasso; who read to me some memoirs, which are intended to be prefixed to a posthumous work of my deceased brother, John Scott, who in his lifetime had the praise of men; but in his latter end, I humbly hope, his "praise was of God."

30th. The failures of the pillars of the house pre-
sage its dissolution; the sins of my youth, even of my religious youth, as well as the iniquities of more advanced years, have been recalled to my remembrance; and passed before me as a roll, marked with "mourning, lamentation and woe." I am confident, whatever my friends may suppose to the contrary, that for some years past I have too freely indulged my palate, both in the eating of meat, and the drinking of wine; and though I have strictly adhered in both respects to what is esteemed moderation by men, yet I have not sufficiently bridled the body, nor adhered to the cross of our Lord Jesus Christ; "which is the power of God," "and crucifies the flesh, with the affections and lusts."

FIFTH MONTH, 1785.

13th. Divers acceptable testimonies were delivered at Gracechurch Street. My mind was measurably turned to Him, "who hath the tongue of the learned,

and can speak a word in season to him that is weary, for with him only "are the words of eternal life." I was glad of the crumbs which fell from the Master's table.

14th. This week has been spent pretty satisfactorily, but not without some exceptions; desires having at intervals attended for the removal of hardness of heart, that a heart of flesh might be graciously imparted, meliorated and contrited, under a sense of the Lord's manifold mercies, which are new every morning: of them mankind are too unmindful, of them I myself have been too unmindful.

———"Man, infatuate man,
Lays for himself on earth his little plan,
Dreads not, or, distant views, mortality."

My plan, my pleasurable expectations, have indeed been little and singularly circumscribed: neither riches nor honors have been my aim, nor the hope of their attainment my consolation. From the fragrance of my garden, the attendance and fidelity of my spaniel, my rural, retired and evening excursions, and the gratification of my palate (although, speaking after the manner of men, in strict moderation), some expectations of satisfaction have been frequently derived; yet from my heartfelt experience, frequently renewed, I have found that on every object under heaven this inscription is affixed, "vanity of vanities."

15th. The meetings at Park and Horsleydown were

ored with a divine solemnity, and an acceptable ministry.

21st. This week, meetings have been duly attended ; to the interior, I have been, for the most part, stationed in low places.

25th. The meetings this week at Hartford were, I hope, profitable to many ; my mind was measurably affected under a remembrance of the Lord's former loving-kindness, and his multiplied mercies to the present hour. Many testimonies may be delivered by the Lord's servants, measurably in the wisdom of truth ; they may "know in part, and prophecy in part ;" their teaching, to some, may be "as a nail fastened in a firm place," but to others, as parables : "but the Spirit, which quickeneth," ever speaketh plainly and with divine precision.

28th. This day, some glances of divine goodness seemed to pass before me, and the name of the Lord was internally proclaimed ; the Lord, the Lord God, merciful and merciful, forgiving iniquity, transgression and sin.

29th. I went to meeting in great lowliness and poverty of spirit ; various openings were attendant, with a promise to the people, but I was fearful of speaking, being conscious of a defect in that purity, which ought

to be the constant clothing of those who minister in holy things. Before the close, the last yearly meeting's list was read, and a short testimony borne to the unity of the Light. In the evening, I read some portions of a treatise, entitled *The Necessity, Ex-*

cellence and Beauty of Holiness, by Thomas Brooks; a worthy and entertaining performance.

SIXTH MONTH, 1785.

4th. Five years have elapsed since the commencement of my diary. I have seen the "wonders of the Lord in the deeps," "the waters have roared and been troubled," and I have been shaken at the "swelling of them." I am now five years nearer the close of the days of my pilgrimage; am I in the least nearer a city that has everlasting foundations, "whose inhabitants shall not say I am sick, whose iniquities are forgiven?" On the inquiry, my heart meditates terror, thick darkness is before me; but the God of Jacob, the friend and Father of the wrestling seed, is able to turn the shadow of death into the morning, and to cause light to shine out of obscurity.

10th. From my youth upwards, I have been favored with the strivings of the Spirit in order for the subjugation of evil, and particularly of late for the correcting of my temper; but too frequently have I sinned with my lips. But are not the Lord's mercies innumerable, and doth not forgiveness belong to him, for those who have rebelled against him? May the great Repairer of breaches rebuild the desolations of Zion, rebuild the desolations of former generations and the waste places of Zion; that when all vicissitudes shall terminate, and time shall be no longer, I may inherit a mansion in the

heavenly Jerusalem, whose "walls are salvation, and her gates praise."

14th. Walking in the meadows near Hitchin, I read part of Solomon's Song: the purport of this petition was mentally formed, "put in thy hand by the hole of the door, thou beloved of souls," thou friend of sinners, "thou chiefest of ten thousand," who came to seek and to save the chief of sinners, and bring back again that which was lost.

15th. A short testimony, in the week-day meeting, arose in my heart to the judgments and mercies of Jehovah, but nothing was expressed; being fearful of imparting to others what might be intended for my own support in the hour of my distress.

18th. Disquietude prevailed; I was deficient in due resignation to the divine will; "the heavens have been as brass, and the earth as iron;" "I was tossed with tempests, and not comforted."

19th. In the forenoon meeting, my mind was both measurably exercised and doctrinally enlarged; but I remained in silence.

27th. I went to the forenoon meeting seemingly destitute of all spiritual sensations; but a short testimony was unexpectedly produced, concerning the Lord's goodness to the poor; and M. P. had afterwards an acceptable time in supplication.

SEVENTH MONTH, 1785.

6th. In the week-day meeting, the dryness, emptiness and distress of human nature, when separated from the soul enlivening influence of the Son of God, was the meditation of my spirit.

10th. Our worthy friends J. Townsend and N. Wain, were at the general meeting at Hunsdon, which was large and satisfactory. In the evening, the latter had a large time in testimony, amidst a mixed and numerous auditory at Hartford, I believe to their general satisfaction; many in warm terms expressing their approbation of his ministerial labors. I was "as a dry tree;" only the Lion of the tribe of Judah can open the book of life; "and when he shutteth, none can open."

13th. Just before the close of the week-day meeting, a small ray of light seemed to penetrate the thick darkness and solitary chambers of death.

28th. Near the close of the Park evening meeting, sundry testimonies were delivered, and a degree of divine light and life seemed to arise; my spirit was, for the present, more lightened and relieved than for many days preceding.

31st. Our friend R. W. was at Gracechurch-street in the forenoon; a large and solid meeting. At Horsleydown, in the afternoon, there was not "a shred left to take fire from the hearth, nor water withal from out of the pit." I fought against sleep, but was nearly overcome therewith.

EIGHTH MONTH, 1785.

1st. Our friend R. W. having in testimony yesterday called the attention of those present to the evidence within, in reading the Mosaic history of the creation, I had some feelings after an inward evidence of the reality of the things which are written. The Scriptures of truth and all other external means, however faithful and well-authenticated, being of themselves unable to satisfy the truly seeking soul, or to perfect the things appertaining to the conscience, without the faithful and true Witness, the first-begotten of the dead ; who loveth his people, and washeth them from their sins in his own blood, and maketh them kings and priests unto God and his Father, to whom be glory and dominion for ever. Amen.

7th. S. Crawley, and A. Jessop, the latter from North Carolina, were at Gracechurch-street in the forenoon, and R. W. at Horsleydown in the afternoon, who came home with us ; the meetings were, I hope, both of them measurably favored ; but deep poverty was the portion of my spirit, being almost wholly divested of all spiritual sentiments or sensations, as hath been much the case of late, both in meetings and out of them.

11th. At the Park meeting, some deep exercise attended, in the midst of distress and anxiety. When the earth was void and without form, and darkness was upon the face of the deep, the Spirit of the Lord moved

upon the dark waters, and there was light and order: the same Spirit moved Sampson in the camp of Dan: thereby was I influenced in the days of my minority to seek the Lord in the assemblies of the people, and particularly so at the evening meeting held near this place.

19th and 20th. Chiefly at home; not without some internal exercise towards the Lord and giver of life, who quickeneth the dead, and calleth those things which are not, as though they were.

26th. In the afternoon I went in a coach with my wife to Cheapside; on our return I partly discharged a debt which had long lain heavy upon me, by giving J. P. an order to print one thousand copies of some memoirs concerning my deceased brother J. Scott, in his last illness. I was very unexpectedly favored to be an ear-witness of the living testimony which he delivered, respecting that salvation which is by grace, at a juncture when the long felt dictates of a heart enlightened by divine truth can sometimes no longer be concealed, notwithstanding the efforts of human pride. Ever since his decease my mind has been impressed with a fear, lest, through my timidity and irresolution, so significant and remarkable an attestation to the doctrine of a Mediator should be suppressed; a doctrine which, although set at nought by many of the wise and prudent of this world, is full of consolation, when livingly and feelingly impressed upon the distressed desponding mind by the Comforter; the Spirit which "maketh intercession with groanings which cannot be uttered,"

by the medium of vocal language: a doctrine which is also altogether compatible with godliness and good works, the Mediator having himself declared, "that every branch which abideth in him, the same bringeth forth much fruit." In respect to suppressing these important and interesting memoirs, these testimonies have been much before me, "Is a candle brought to be put under a bushel or under a bed," "and not to be set on a candlestick?" "Of him who is ashamed of me, of him also will I be ashamed."

I also purchased a copy of the prayers and meditations of that renowned man in the republic of human literature, the late Dr. Samuel Johnson; who, notwithstanding his being generally esteemed for the strength of his genius, and the indefatigability of his researches, likewise for the rectitude of his heart, and the propriety of his conduct; and, notwithstanding his strong attachment to an exterior establishment, and an hireling and sin-soothing ministry, and, as there is reason to believe, his being unacquainted in works of an inward, spiritual, and soul-awakening tendency, was, by the internal emanations of divine light, favored to see, and bitterly bewail, his own defects and shortness in that purity, which is required by the gospel of Christ. May none, who enjoy superior privileges and more advantage of spiritual improvement, "quench the Spirit," and stifle the inward convictions of that divine light, which only can show them the sinfulness of sin, and the wickedness and deceit of their own hearts.

27th. This week there hath been also some increase

in a religious exercise. May I, for the small remnant of time which remains, "so number my days, as that I may apply my heart" to that wisdom, which is "peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy;" that the fruits of righteousness may be sown in peace.

28th. I found some internal draft to attend the forenoon meeting at Gracechurch-street, and was favored with some travail of spirit for the arising of divine life in that large assembly, and the circulation thereof from vessel to vessel; even the life of the Son of God, who came "that we might have life, and that we might have it more abundantly:" a great part of the time was passed in silence: I think some solemnity was attendant.

30th. The week-day meeting at Horsleydown was small and silent: my animal spirits were oppressed with heaviness, but there was a degree of light and intelligence "within the veil."

NINTH MONTH, 1785.

1st. A pretty quiet day, but spent very negligently in respect to reading in the Scriptures, or other books, for edification and instruction in righteousness; although I found leisure time to re-persue the trials of the rioters in Southwark, for amusement.

3d. The desires which closed the last week, through mercy, have been measurably answered; but too great a remissness in religious reading and retirement have been sorrowfully prevalent; nevertheless, I have at

times remembered the Lord upon my bed, and meditated on his name in the watches of the night.

4th. I intended this day to have been at Hartford in order to have attended the monthly meeting at Buntingford; but upon deliberating upon the draft that attended, and endeavoring to form a balance on both sides, I found my mind most calm and easy in staying some time longer in Tooley-street. The forenoon-meeting at Gracechurch-street was large; Edmund Gurney was present, and appeared in testimony.

5th. At the meeting of ministers and elders in Gracechurch-street, our friend Edmund Gurney delivered some necessary cautions to those concerned in the ministry; particularly in respect to a too ready and frequent attendance of meetings on account of marriages and burials, and the exercise of their ministry in them. The said Friend dined with us at Tooley-street.

6th. The week-day meeting was small, low, and silent; I received a watch-word respecting my own particular, of which I grievously lost sight in the subsequent part of the day: I laid down in sorrow, being self-condemned.

7th. This day I came from Tooley-street to Hartford, where so considerable a part of my painful pilgrimage on earth has been passed.

10th. This week I have greatly fallen short of a due application of heart to the meekness of wisdom, also in respect to religious reading and retirement: from a secret impulse, I perused some of the works of Eliza-

beth Row, in which I was conversant in former days: some part of the exercises of the heart was, I hope, measurably profitable. I also had the opportunity of perusing a work of a different tendency, entitled "The Way to Happiness," but without a reference to the Source of happiness, "The way, the truth, and the life;" who declared to his immediate followers, "without me ye can do nothing." The author supposes Nature to be on the side of goodness, because some children have been known to have viewed with complacence the representation of goodness, and to have rejected with abhorrence those of evil; but this argument in favor of natural rectitude is certainly futile and inconclusive: in such cases may it not rather be supposed, that the blessed Jesus, who suffered little children to be brought unto him, is pleased in their infantile periods of life to draw nigh unto them; and by the secret and supernatural agency of divine grace, to change the corrupt bias of human nature. With readiness it is indeed allowed, that the natural propensities of both infants and adults are abundantly diversified; some, through the various stages of life, continuing to abhor the more flagrant and atrocious breaches of virtue and morality, who are themselves strangers to that goodness which is of God only; and to the operations of that grace which brings salvation. But man by nature, notwithstanding all his accomplishments and refinements, is prone to evil, even "as the sparks fly upward:" which propensity nothing is able to subdue, but the omnipotential power of Him, who made man

upright, and is able, in his present fallen and lapsed state, to restore him into the heavenly image, by and through the grace of a Redeemer, who came "to seek and to save that which was lost," and "not to call the righteous, but sinners, to repentance." In the forenoon some religious exercise was experienced: I read with satisfaction some part of Augustin's Meditations.

11th, 12th, and 13th. I was chiefly confined to my bed. I hope in some degree I was profitably exercised in reading divers deep and dying experiences of others; some tenderness of spirit and inward exercise were at most times attendant. I have often wondered to see those who have been lovers of the world, and the things of the world, consoling themselves with the supposed consciousness of a well-spent life, because of their discharge of some moral and relative duties. "The grace and truth which comes by Jesus Christ" can only cause a sick bed to become a bed of comfort; this, and this only, can make the "wilderness like Eden, the desert like the garden of the Lord," and "the valley of Achor a door of hope:" this is health in sickness, joy in sadness, and riches in poverty: may it increase and be multiplied among the poor in spirit, is my desire. Amen.

14th. My wife being to go to Amwell in the afternoon, I wrote a few lines on my bed to my sister Scott, partly consonant with the import of the memoirs on the other side. When I either speak or write on religious subjects, I love to have my own spirit

dipped into some feeling sense of the things which ~~are~~ spoken or written.

15th. This morning I found my mind strangely altered from what it had been for some days past; ~~no~~ capacity for reading or retirement. "I have put ~~off~~ my clothing, how shall I put it on?"

17th. The forenoon was rather comfortable and luminous; I read part of the Journal of John Nelson, a Wesleyan Methodist; his occupation was that of a journeyman mason; he labored much in the work of the ministry, and underwent great persecution. The knowledge of being justified, freed from all sin, and perfected in love, are very desirable experiences, and I verily believe, through grace, attainable even on this side Jordan; yet their being so much insisted on by John Wesley, and the ministers in connection with him, it is to be feared has produced many counterfeit; and occasioned divers to be confident of their having already attained, instead of following on in a child-like simplicity, "to know the Lord, and his going forth, to be prepared as the morning."

18th. My wife and E. M. were at the Quarterly Meeting of Bedfordshire and Hartfordshire, held this day for the first time at Hitchin.

24th. This week I have been almost wholly confined to my bed. Some application and access in inward travail of spirit, towards the Fountain of holy heavenly help, have been experienced, especially in the night season; an adorable mercy: by unnecessary and unprofitable words being spoken in the daytime, con-

ination and sorrow have been frequently attended; and the fruit of that righteousness which is sown in peace has been too much obstructed. May this of confinement yet more fully become a bed of repentment!

15th to 29th. Pretty comfortable days. I met some lively truths in Archbishop Leighton's select works. We were visited by divers Friends.

TENTH MONTH, 1785.

1st. Little increase has been this week experienced in the divine life; too much insensibility and hardness of heart have been attendant.

2th. How marvellous are the works of Jehovah! How wonderful are his dealings with the sons of men!

"judgments are a great deep," and "righteous together;" on every inferior excellence has he unobtrusively affixed this inscription, "Vanity of vanities, A vexation of spirit." From the days of my minority, have I held the Fountain of living waters in the highest estimation; and with a considerable degree of assiduity, have I sought after its sacred streams; the bread which perishes not; the waters which never fail; yet, woe is me! too much have I leaned to the broken cisterns of creaturely consolations, which have ever proved as bruised reeds, as piercing spears, miserable comforters, and the chastisements of a cruel one. Sincerely, inviolably, have I been attached to my inseparable companion in health and sickness; who, for

more than thirty years, has, with the greatest fidelity and perseverance, relieved my wants and ministered to my necessities; yet, with the most pure and choicest blessings, Satan, the author of strife, the enemy of peace and righteousness, commixes his evil seed; which "brings forth fruit unto death." Having, from early youth, enjoyed almost invariably a good appetite, the meat in the dish, and the wine in the glass, have had for me fascinating charms; and though always esteemed by my fellow men, in every respect, temperate, and even by some, rather abstemious; and although in my latter years I have been peculiarly scrupulous and cautious in respect to the quantity of meat and wine; yet, by a too pleasurable indulgence of my palate, my own heart condemns me: God is greater, and who then among my fellow mortals shall justify me? The voice of the internal monitor is greater than the witness of men. "Let God therefore be true, and every man a liar." This also has been a "vanity and vexation of spirit." For many years I enjoyed so much pleasure by riding on horseback, that I was almost ready to say with the patriarch's wife on another occasion, what good would my life do me, if by any means I should be deprived of so pleasing and salutary an exercise? This also for near ten years has failed; and I have had only the inferior pleasure of walking on foot in the neighboring fields, and in the streets of the metropolis. Now, by the prevalence of disease, the few hours which remain are likely to be passed either in my bed or solitary chamber: the enjoyments hereto-

fore possessed also increase my vexation. From my youth upwards, have I been singularly attached, but I hope not irregularly so, to a docile and domesticated spaniel; four of them have miscarried, not having attained the common age of those animals; the fifth is now destined to death by reason of disease, and a danger of the canine madness. I am also deprived of the pleasure of my poultry court, and the fragrance of my garden: a separation from those simple scenes of delight, less reprobable than the allurements of avarice, or the insolence of pride, are also "vexation of spirit." Thus bereft of every broken cistern, is there yet remaining for me any access to "the Fountain of living waters?" Unsupplied with the husks which the swine eat, is there any possibility of a return to the Father's house, where there is bread enough and to spare? My paths are obstructed as with walls of brass, and my ways circumscribed with an enclosure of thorn; is there yet in "the valley of Achor a door of hope?" Will the Dread of nations, the glory of men and angels, be pleased with the lame, the halt, and the maimed, for a sacrifice; or accept the few remaining hours of a life, too much of which has been assed in a servitude to the law in the members? Indeed, upon my bed and in the watches of the night, me glimpses of the divine glory, and of that mercy and forgiveness which is in Christ Jesus, have seemed times transiently to pass before me; and the name the Lord to be proclaimed, "the Lord God, gracious and merciful; forgiving transgression and sin," and

"passing by the transgression of the remnant of his heritage:" yet, woe is me, "in my flesh there dwelleth no good thing;" but too much of that nature, which "is of the earth, earthy," and fallen "short of the glory of God." In this hour of distress and deep deprivation, what language shall I adopt? what accents shall I utter? surely not those of absolute despondency, lest I should "add drunkenness to thirst;" but rather may I unite in the plaintive determination of the prophet formerly, viz., "I will bewail, with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heshbon and Elealeh!" because the summer fruits and the harvest is fallen. May Israel still be holiness to the Lord, and in his latter end may there be an increase! Amen and Amen, through Christ Jesus our Lord; the King of saints in Zion.

16th. Went in a chaise to the forenoon meeting. The superior glory and excellence of the gospel dispensation, and of the law of the Spirit of life in Christ Jesus, to that of the ministration of death written and engraven in stones, being in my silent waiting much illustrated in the view of my mind, a few sentences were spoken relative thereto: those present were also reminded of the Spirit of Truth, which not only improves for sin, but also for righteousness and judgment. I know not whether they either understood or felt much of the things which were spoken; but for the present a degree of solemnity seemed to attend.

27th. Opening the Bible in the 4th chapter of 2d

Kings, where the miraculous multiplication of the widow's oil is recorded, and the prophetic direction thereupon, viz. "Go, sell the oil, pay thy debt, and live thou and thy children of the rest:" that passage appeared emblematical of the oil of gladness, wherewith Jesus, our High Priest, "was anointed above his brethren," who has made a complete reconciliation for their sins, and removes the yoke of their transgressions, because of "the anointing which abideth in them," "and is truth and no lie."

30th. It has often been immediately suggested, that every moment of time here is a mercy, in case it is employed in the all-important purpose of "working out our own salvation with fear and trembling," through the power and prevalence of Him, "who worketh in us both to will and to do, of his good pleasure:" but the possibility of a neglecting and resisting, on our part, the supernatural operations of divine grace, seems to be implied in the apostolic injunction, Rom. vi. 13. "But yield yourselves unto God, as those that are alive from the dead;" &c. and the following meditation thereupon by an ancient author, viz. "If God has my members as weapons and instruments in his hands, I shall certainly be able not only to work, but to conquer; since he understands full well how to manage them. May the Lord only give me grace not to wind myself out of his hands, else I must needs be a dead useless carcase, for how can a pen write alone, without being in the hand of a writer? It is true indeed that it is very hard, nay impossible, to be really good, and

do all that is good, if we undertake it alone; but God himself living and working in us, and we truly delighting in him, it is very easy and pleasant; therefore care is only to be taken that our heart may always be the working place, and our members the instruments of God; in which, and through which, he can perform every thing himself." In the afternoon, my wife being gone to meeting, I read and explained some portions of holy writ to W. P. D. and W. C., to which they attended in a becoming manner. They also read.

ELEVENTH MONTH, 1785.

2d. Being very suddenly and unexpectedly seized with so violent a spasm, that there was rather a prospect of a sudden change, I was greatly alarmed, but mercifully favored in some degree to look to Him, from whom help cometh; who is able to save, and mighty to deliver, in whose hand are the issues from death. The attack seemed to go off almost as suddenly as it came on; being relieved before noon: nevertheless, in the subsequent part of the day, I was almost ready to repine at the prospect of increasing indisposition and continued confinement; and was very deficient in a due thankfulness and submission of spirit to the Sovereign of the universe. My bodily sufferings are many, but they might have been much more abundant. In the evening, literally, I entered into my closet and shut to the door; some recollection was experienced; after-

wards, I read some part of the prophecy of Amos the prophet.

6th. I went to the forenoon meeting in a chaise. Glorious things are spoken of Zion, the city of God; some glories peculiar to the gospel of Christ were illustrated in the view of my mind with a degree of power and perspicuity. The meeting was large, but wholly silent; a degree of solemnity was, I hope, attendant; but towards the close, some appeared too desirous of breaking it up.

9th. In the week-day meeting, the disconsolate state was much before me, and the exceeding great and precious promises appertaining thereto were renewed in my remembrance; but I was afraid to speak, well knowing there is a ministry of the word in silence; "the self-same Spirit, dividing to every man, severally, as he will."

12th. My mind has been pretty calm this day, and not unattended with some good desires. May the Lord, the Spirit who worketh in us to will, perfect in us the deed according to the good pleasure of his goodness. O Lord, forgive the errors of the preceding week! In the evening I spent some time in retirement, and reading the Holy Scriptures.

14th. I once more walked to the forenoon meeting. Some words were spoken concerning that worship which is in the Spirit, not in the letter; not barely in the form, but in the substance; in which there is prevalence, dominion, and dignity. In the evening read in the

family one of Archbishop Leighton's excellent discourses.

16th. As I walked to Queen's Bench a tender tear was dropped in remembrance of those mercies which have not failed. I finished letters began the preceding day to T. Corbyn, J. Row, and J. Kaye. At the week-day meeting, soon after sitting down, a watch-word was internally imparted, suited to my own state. The meeting was wholly silent.

19th. "What shall I render to the Lord for all his benefits?" Some sense of a life which is incapable of termination, even the life of the Son of God, who "abideth a priest continually," "after the order of Melchisedec," "having neither beginning of days, nor end of life," has attended: "the fruits of righteousness were also measurably sown in peace." I have also had an opportunity of reading Sacred Biography, by Dr. Hunter; a work which may be deservedly ranked with the first productions of the present age, in respect to the excellence of the composition: in it, the lives and characters of the patriarchs are delineated with accuracy, and their respective allusions to the coming of the holy and just One, his humiliation and glory, illustrated. These lectures, although not exhibiting an uncommon depth of spiritual knowledge and experience, may, nevertheless, be perused even by the spiritually minded, not only with pleasure but profit; both with respect to the world which now is and that which is to come.

20th. In the forenoon meeting, a fresh sense of the

necessity of divine light and life being imparted from on high, was the companion of my spirit: the meeting was silent, but I hope profitable to some.

23d. At the week-day meeting, some words were spoken concerning prophesying, spiritual gifts, and the necessity of having the Spirit.

26th. O that I might keep my tongue as with a bridle, and set a watch always before the door of my lips!

29th. Although so lately I was desirous of setting a watch before the door of my lips always, yet this day I have spoken unadvisedly with my tongue, because of afflictions which have not arisen out of the dust. .

TWELFTH MONTH, 1785.

3d. In the evening I entered into my closet, and although I seemed incapable of prayer, I was so tendered before Him, who dwelt in the bush, that I could in measure adopt a language formerly uttered, "It is good for me to be here."

8th. Pained in body, and distressed in soul, fearing lest, after having "preached to others, I myself should become a cast-away;" not keeping my body in subjection.

13th. Dined with my wife at Amwell; walking in the evening in the shrubberies, I suddenly was impressed with a secret sense, that James Harvey, Thomas Hartley, and John Fletcher, although greatly diversified in their religious sentiments whilst they were mem-

bers of the militant church, are now united in that which is triumphant; singing praises to the Lord God and the Lamb, who is worthy for ever: the glimpse of light soon disappeared, and I sat in the solitary chamber of my afflicted sister, under distress and poverty of spirit.

14th. In the week-day meeting, some introversion of spirit was attendant, with the language of "Lord, I believe, help thou mine unbelief." A pretty easy day, both with respect to body and mind.

17th. Went with my wife and M. P. to Hitchin; and spent part of the evening with our worthy friend William Mathews, at Mary Sharpless'.

18th. Attended the fore and afternoon meetings at Hitchin; our friends William Mathews and Ann Jessop from North America were there, as also at the meeting of ministers and elders in the evening: the said meetings were I hope respectively attended with a degree of divine favor.

31st. This last in the year seventeen hundred and eighty-five, was a day of trouble and distress; towards evening I was under much bowedness of spirit, by reason of a sense of my dissolution, and unfitness to meet Him, who is the judge both of the quick and of the dead; and who hath said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

FIRST MONTH, 1786.

1st. In the forenoon meeting at Gracechurch-street, humiliation and self abasement were experienced; and an awful sense of the Almighty Jehovah, who "made the heaven and earth," the seas and the fountains of water, continued most part of the day to be the covering of my spirit.

2d. Some low and laborious exercise of spirit was experienced at the meeting of ministers and elders; the whole was a quiet day, and closed pretty comfortably.

3d. The week-day meeting was well attended at Horsleydown, and to me it was measurably a favored season; some openings, relative to the benefit of that faith which is by the operation of God, were attendant, but not expressed.

4th. Very unexpectedly, some internal perceptions of the Divine presence and power were attendant, and as I walked by the Rotherhithe road and Shad Thames, this was the language of my spirit, Great grace, Great mercy. "What shall I render to the Lord" for his unspeakable gifts, his unnumbered benefits! May his long-suffering produce in me that repentance, which is never to be repented of! Rather a solid and profitable sitting was experienced at the monthly meeting of Horsleydown, before the women Friends withdrew.

8th. In the forenoon meeting at Horsleydown, two short testimonies were delivered, concerning the Rock

of ages, as it is written, "upon this rock, will I build my church, &c." In the afternoon, was engaged in combating heaviness; but towards the close was relieved therefrom, under the ministry of H. Gilbert.

9th. The Quarterly meeting at Devonshire-house was large, and attended with a divine solemnity in silence; towards the close, William Mathews was engaged in a living ministry; neither much intelligence or instruction attended myself as a particular, but a testimony respecting myself and others present; "It is good for us to be here."

10th. At the week-day meeting at Horsleydown, some interior exercise was experienced, and solemnity in silence; poverty was my portion, but these expressions being inwardly suggested, they seemed to afford a secret supply; there is a "hope which entereth into that within the veil;" for man liveth not by bread alone, but by every word which the Lord doth speak.

11th. In the evening I had some perceptions of that in-speaking voice, which saith, "This is the way, walk ye in it." May I henceforth be enabled to walk in that way "in which the wayfaring men, though fools, shall not err."

13th. In the evening I was favored with a distant view of Him, who saw Nathaniel under the fig-tree.

14th. Some part of this week has been passed pretty peaceably, but not free from blame; unnecessary speaking, as I think, having at times too much prevailed. Retiring in the evening, an inquiry was suggested, how has the cross of Christ been complied with

in this respect? a constant abiding under the same, being requisite to a state of true discipleship, and consonant both with the tenor of the New Testament, and the language of the light within.

17th. At the week-day meeting at Horsleydown, those present were recommended, by a short testimony, to the great Prophet; the antetype and substance of all the former prophets, and their prophecies.

22d. In the forenoon meeting at Hartford, my mind was touched with a sense of the love of Christ; and a short testimony was delivered concerning the extension of it to those who were afar off, "The outcasts of Israel," and "the dispersed of Judah."

24th. After a day of distress, retiring in my chamber, I was favored with some internal breathings after Him, who is "the resurrection from the dead," the life everlasting, the Amen, who hath "the keys of death and hell."

25th. At meeting, distress and heaviness attended, but a ray of light and life seemed to pervade the region and shadow of death; counsel was plentifully imparted, but nothing was expressed, save an invitation of the heavenly bridegroom — Canticles — it seemed in some degree a solid and favored sitting; at least I was lightened in my own particular.

28th. The former part of this week was passed under some sense of divine light and love. Whoever calls upon the name of the Lord Jesus with soul-saving efficacious prevalence must depart from iniquity; for unless holiness to the Lord is inscribed on all the

vessels in his house, a profession of him will not avail in the day in which the Lord shall make inquisition for blood, and search Jerusalem with lighted candles. In the evening I remembered Zion, and was rather relieved.

29th. In the forenoon meeting, doctrine was plentifully imparted; and those present were exhorted to seek the Lord. Notwithstanding the appearance of some favor being renewed in the preceding meeting, in the afternoon there seemed scarce a "shred left to take fire from the hearth, or water withal from out the pit:" heaviness assailed, but was resisted. I walked, both morning and evening, in the adjacent fields, and heard the sound of the blackbird: mystically and spiritually, may "the singing of birds salute the recesses of the solitary."

30th. Walking before dinner through Post Wood, in some degree, I endeavored to combat the interruptions of recollection. In the afternoon, great poverty and distress were the companions of my spirit; I saw myself as nothing, yea, less than nothing, before the Dread of nations.

SECOND MONTH, 1786.

1st. In the week-day meeting, some meditations concerning the loving of God accompanied my spirit; and some part of them were expressed to others.

3d. This day, many were partakers of the benefit resulting from a dinner, somewhat similar to the

gospel feast recommended by our Lord; Luke xiv. 13, but the master of it was too destitute of a gospel spirit.

4th. The former part of this week was passed pretty comfortably; but since, I have fallen short of the fruit of that "righteousness which is sown in peace."

15th. On the 7th instant my esteemed friend and relative, Sarah Carpenter, came to our house, and left us on the 11th. We entered on this stage of trouble within twenty-four hours of each other, and by reason of age and manifold infirmities, are not likely to continue thereupon much longer: from disorder I was precluded from some pleasing prospects, which otherwise might have attended the approach of spring—the melody of birds, and the fragrance of flowers. Separated from a sense of the divine life, "the charity which never faileth," and the hope which enters within the vail, and left to the prevalence of the turbulent and indignant propensities of fallen nature, the soul is as "the troubled sea," which "casts up mire and dirt." The first day of the present week was a day of clouds and thick darkness; "I went down to the bottom of the mountains;" "the depths enclosed me," and "the earth with her bars were (seemingly) about me for ever." I had for more than a week past been unable to read in the Bible, or any other book, for edification and comfort; neither scarcely had a single text of Scripture occurred to my remembrance: but yesterday evening, after having submitted to a confinement in my chamber, and opening my Bible, and meet-

ing with the history of the prophet, who suffered so severely because of disobedience, I was favored "to look once again towards the Lord's holy temple," and the power of divine Omnipotence; which is yet able to redeem "my life from corruption."

16th. I was confined to my chamber, and read again the book of the prophet Jonah, and divers other passages in the prophetic writings. How wonderful is the analogy of faith, and what a variety of passages are there in the sacred records, of which, under the influence of the Interpreter, one of a thousand may dart a ray of light and hope upon the habitation of the desolate. I also read Dr. Everard's discourse, entitled *Divine Exorcism*, and *John Payne on Weakness of Faith*. Blessed be the Father of lights, the author and giver of every good gift, for the cloud of faithful witnesses.

28th. Those irradiations of divine light and grace, with which I have of late been favored, have been exceedingly transient, and passed over as the hasty visits of a sojourner. Some memoirs lately preceding, express a sense of the Lord's former loving-kindnesses; and the distillations of the dew of Hermon have been measurably renewed upon my disconsolate spirit; but since, manifold and diversified have been my afflictions. During many disturbed and sleepless nights, I have at times been enabled to pray internally to Him, who "can fulfil all the good pleasure of his goodness, and the work of faith with power," either in many or a few days; with whom "one day is as a thousand

years, and a thousand years as one day." On the 21st and 25th instant, I visited my sister Scott at Amwell, whose bodily dissolution seems now to be hastily approaching. May the Lord have mercy on her spirit. Amen.

THIRD MONTH, 1786.

8th. For this week past I have been in a state of great disconsolation, "tossed with tempests," and without comfort: I have been almost wholly shut out of the Holy Scriptures; and the law of the Spirit of life has been like a book sealed with seven seals, which no man neither in heaven nor earth could open; but "the Lion of the tribe of Judah, the root of David," is able to open the book, and unloose the seals. May he prevail in the greatness of his power, and may all the disconsolate and bewildered pilgrims in this dreary vale be, with my soul, enabled to look with an eye of faith to Him, who "was dead, but is alive," and liveth for evermore; whose wonders are seen in the deeps. Amen.

24th. Came with William Mathews from Hartford to London.

29th. A degree of recollection was unexpectedly experienced, and some sensations were attendant of that ancient loving-kindness which is better than life. At the young folks' meeting at Devonshire House, a degree of recollection was renewed, and the testimony of the Royal Psalmist: "When thou saidst, seek ye my face; my heart said unto thee, thy face, Lord, will I seek."

May I still be enabled to "seek the Lord, in the beauty of holiness." "in newness of life."

FOURTH MONTH, 1786.

1st. This week, especially towards the latter end of it, after a long season of the deepest desertion, some tender tears have flowed, and some recollection has been experienced, in remembrance of that most merciful God and Savior, who in the midst of judgment remembers mercy; and hath declared that he will not contend for ever, neither be always wroth; for the spirit should fail before him, and the souls which he has made: but that when the wicked turneth from his wickedness, he shall not surely die; but that he shall live in that righteousness which is by faith. As I walked this evening in the Grange Road, &c. the elementary air, although a cloudy evening, seemed reviving to human nature, and somewhat emblematical of the breath of life which was breathed into man, at his first formation; and without a renewal of which by Him, who "raiseth the dead, and quickeneth whom and when he will," the soul that sinneth shall surely die.

9th. The general meeting at Hunsdon was small and low; some degree of prayer and recollection was experienced in my own particular, more than I expected. In the evening, very unexpectedly and unsought for, some mystical passages in the Epistle of Paul to the Ephesians were suggested and powerfully impressed:

“Great is the mystery of godliness;” the smallest and most obscure sensations thereof are attended with an excellent glory. “Hosanna to the Son of David.”

12th. The week-day meeting was well attended in respect to numbers; those present were recommended to believe on Him whom God hath sent; according to that which is written: “This is the work of God, that ye believe in him, whom God hath sent.”

15th. If I remember aright, a spiritual author observes, that a sense of the want of recollection, and a desire after it, is a degree thereof. “To will hath been present with me;” but the exercise has been sown in weakness: my soul has been as the dry ground.

22d. The Scriptures and other pious books, in the general, have been sealed; but I have received some satisfaction and internal refreshment in the perusal of a volume of poems by William Cowper. Although I have little judgment in poetry, or propensity to peruse it, the versification of the above appears to me to be in some places elevated and striking; in others, mean and inharmonious; and some of the sentiments sublimely just and evangelical. The full stomach loathes the honeycomb; but to the hungry soul, every morsel which feelingly expresses the bitterness of self and sin is sweet. “Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?”

23d. Some recollection was witnessed at the close of the afternoon meeting at the Park, and likewise at a sitting in the evening at cousin Kaye's; our friend Rebecca Wright, of North America, being present

with us : nevertheless, in other parts of the day, upon slight provocations, too much impetuosity of temper was sorrowfully prevalent. Alas ! where is the meekness and gentleness of Christ Jesus ! “ who, when he was reviled, reviled not again ; and when he suffered, he threatened not.” Where are the fruits of that heaven-born charity, which “ suffereth long, and is kind ;” “ is not easily provoked, thinketh no evil ;” “ beareth all things, hopeth all things, and endureth all things ?”

29th. My natural temper, although not wholly suppressed, has been measurably opposed ; the least alleviation of, or deliverance from evil, is a fresh cause of joy to those, who are sighing under a heartfelt sense of the sins which so easily beset them. Lord, “ lead us not into temptation,” but, in thy own time, deliver us from all evil ; for thine only is the power, and to thee only the glory is due for ever.

30th. At the Park meeting, in the forenoon, heaviness was for a time attendant ; but afterwards I was favored with some sense of that hope which enters within the veil ; even Christ within, the hope of glory ; in whom is the adoption and fulfilling of the promises. The latter part of the meeting was, I hope, on the whole, solemn and profitable. The afternoon meeting was throughout heavy, though, in my own particular, not without some desires after divine good.

FIFTH MONTH, 1786.

3d. In the evening I was favored, while walking, with some sensation of "the gift of God, which is eternal life."

4th. At the Park evening meeting, in the early part, during the silence, and under the lively ministry of W. S. I was favored with a renewed sensation of the gift of God; the after-part of the meeting was low, although many words were spoken.

7th. In the forenoon meeting, at Hartford, the necessity of a deep heartfelt repentance, and of that salvation which is only by the grace of our Lord Jesus Christ, was expressed in a short testimony.

21st. The forenoon meeting was large; a short testimony was delivered concerning the Minister of the sanctuary which God has pitched, who is "an High Priest for ever, after the order of Melchisedec;" and the sufficiency of his teachings. The afternoon meeting was low. At the interment of the wife of J. F. who was not a member of our society, there seemed to be a revival of divine favor in silence, and during the testimony of M. P. I afterwards walked by the Seal Wood, attended with a degree of recollection: outwardly, the singing of birds is heard, but internally, the robes of winter and sackcloth continue to be the covering of my spirit.

22d. Read, with some savor and spiritual application, some chapters of the Evangelist John. "Great

is the mystery of Godliness" and of faith, when held in a pure conscience, washed "by the blood of sprinkling," and "sanctified by the Holy Ghost."

SIXTH MONTH, 1786.

10th. Soon after I sat down in the forenoon meeting, some degree of supernatural solemnity seemed not only to cover my own mind, but measurably the assembly in general. The Patriarch's petition, concerning one of the tribes of Israel who was tried at Massah, and proved at the waters of Meribah, was strongly impressed, with a pointing to express the same, with some similar expressions; our friend, Rudd Wheeler, coming in, I remained in silence; if either myself or others suffered by my so doing, I am sorry for it, but I should have been more sorry, if I had broken in upon the concern of another. The meeting was wholly silent, but seemed an uncommonly favored season.

11th. Walking by Dunkirks towards Brickendon place, as I sat on the bench, I read the 13th and 14th chapters of the Evangelist John, and contemplated the great mystery of godliness contained in them, with some recollection and spiritual perception of the things which are written.

19th. Our friend Zachariah Dicks, of North Carolina, came in the morning to our house, and attended a meeting appointed at Hartford in the forenoon. I passed most of the afternoon measurably recollected, in the house belonging to Dunkirks' farm, where, in

the time of T. Grubb, I had been so frequently refreshed both in respect to body and mind; I remembered the days of my youth, and the love of my espousals; I was then very defective, and am I now nearer the kingdom of God, which is "righteousness, peace and joy in the Holy Ghost?"

21st. In the week-day meeting, the attention of myself and others present was recalled to the great Physician, who said to the petitioning leper, "I will; be thou clean."

25th. In the forenoon meeting at Hartford, I was measurably quickened under the ministry of M. P. who bore a living testimony to Him, "who quickeneth the dead," and suffered without the gates of Jerusalem, that he might sanctify the people with his own blood; in concurrence with which, a few words were added in respect to the having fellowship with him in his sufferings: upon the whole it seemed rather a favored season, especially towards the latter part. Sarah Beck and Sarah Sheldon were at Ware in the afternoon; rather a low season, although divers evangelical truths were delivered by the former.

SEVENTH MONTH, 1786.

2d. The dead were again in some degree raised, under a short testimony delivered by M. P. concerning the number of dry bones formerly beheld by the prophet.

3d. The monthly meeting was small, and a low

season; I withdrew before the business was fully finished. As I walked towards Hartingfordbury, and stood in the meadows on the banks of the river Min-cram, my mind became measurably calmed, and awfully impressed, under a sense of that Almighty Being, "who made heaven and earth, the sea, and the fountains of water." My soul has long been "tossed with tempests, and not comforted." In the late hours of my life, may the Prince of Peace, who commanded the tumultuous waves, speak peace, and bruise Satan, the author of strife.

5th. The week-day meeting very small, but rather a solid season. The sitting at the feet of Jesus, to hear his gracious words, was recommended in a short testimony.

9th. At Hunsdown general meeting, few words were spoken; M. P. and myself were present, and I hope measurably exercised in a ministry, which, without the medium of vocal language, has a tendency to gather others who are present under the wing of the great Shepherd, whose name is "Emanuel, which, being interpreted, is, God with us."

15th. Some part of this week has passed pretty fairly: "the fruits of righteousness, which are sown in peace," have this day been despoiled, as by a dry wind from the wilderness.

16th. In the early part of the morning meeting, I sat in a state of heaviness and great helplessness; my secret sighs were many, and my heart was sad; but ere I was aware, a testimony was internally formed to

the nature and universality of the true light, which shineth in darkness; "Christ within the hope of glory," and "the mystery hid from ages and generations;" but now manifested by the gospel of light and immortality. No liberty for utterance attended. M. P. was afterwards exercised acceptably in a public ministry.

17th. In the afternoon was at J. Allis's, whose son-in-law, my worthy and beloved friend and kind landlord, J. Kaye, was present; who, although in the bloom of youth, is in a declining state. What is man but the creature of an hour, as a bubble upon the water? "he cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not." May the Lord, in mercy, from whom only are the deliverances from death, prolong yet a little a life so valuable, and useful to myself and many others!

19th. In the early part of the week-day meeting, a recommendation to sit as at the footstool of that redeeming grace, which alone "bringeth salvation," and teacheth to deny all ungodliness, was mentally formed, but not expressed.

20th. I remembered the Lord, whose mercies "are new every morning;" of which I am unworthy. I admonished, in a cross to my own will, two members of our monthly meeting, who had behaved inconsistently with their Christian profession.

21st. Went in a chaise to Berkhamsted, Cheshunt, &c. On my coming home, I was informed of the decease of my esteemed kinswoman, M. C. who, for many

years past, had been at times an assistant in our family when in Tooley-street, and always conducted herself towards me in a kind and obliging manner: she was poor in this world, but I believe for some years had been seeking after those riches which fail not; under a sense of the weakness and depravity of human nature, and invalidity of those things which perish with the using.

23d. In the forenoon meeting, those present were recommended to "the Fountain of living waters."

28th. How innumerable are the Lord's mercies respecting the dispensation both of his grace and providence! Without him not a sparrow perisheth.

29th. A very tempestuous day with respect to weather, but some part of it rather serene within; but low in respect to that life which is "by faith in the Son of God." Divers days in the preceding week have been passed in a similar manner.

30th. In the forenoon meeting, some desires that those present might be inwardly gathered to the great Shepherd, who laid down his life for his sheep, were formed and expressed.

31st. In the evening, sitting on Queen's-bench, with some tenderness of spirit, I sought forgiveness of the errors of the preceding month in particular, and of my past life in the general, which have been many. Lord, pardon; Lord, save, or I perish. The Lord's way is in the whirlwind, "and the clouds are the dust of his feet."

EIGHTH MONTH, 1786.

2d. Every vision of inoffensive amusement fails, when the spoiler is present.

4th. The fore-part of the day uncommonly luminous and comfortable; before dinner, sitting in the Grange-road, I was measurably recollected, and read divers portions of Holy Writ, particularly the 5th and 7th chapters of Micah, and the 1st of Nahum: in the latter I remarked those gracious promises, "Though I have afflicted thee, I will afflict thee no more: I will break his yoke from off thee, and burst thy bonds in sunder." "Behold, upon the mountains, the feet of him that bringeth good tidings, that publisheth peace."

5th. Notwithstanding the views of the last, this was a day of deep and heartfelt distress; the yoke was renewed, and my bonds strengthened, because of unprofitable discourse.

6th. The monthly meeting held for worship at Hammersmith was silent, in respect to verbal testimonies; and if I was not mistaken in my feelings, a degree of interior silence was the companion of some spirits present; I myself was also measurably a partaker of the benefit.

12th. For the most part of the past week, a desire has attended my mind, that I might be delivered from evil, which has in degree been graciously answered; but I have been weak respecting religious retirement, and too deficient also in reading the Holy Scriptures.

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13th. In going to the general meeting at Crossbrook-street, I was inwardly so poor, that I could scarce say, "Lord, be merciful to me a sinner:" yet there was a desire that peace and silence might prevail, at least in my own particular. After some time of sitting, my mind became suddenly impressed with a sense of the burthen of the word of the Lord, which is "as a fire, and a hammer, that breaketh the rocks in pieces;" and the necessity of its influence and operation on all, that the crown of pride might be abased; not only in the exterior adorning "of plaiting the hair, and of wearing of gold, or of the putting on of apparel," but in the more hidden workings of the mystery of iniquity; the filthy rags of our own righteousness.

16th. In the week-day meeting, some words were spoken, concerning that prayer which is "in the spirit, and not in the letter." The meeting was very small, but rather solid.

22d. In the morning, I read some portions in that part of Scripture which is deemed apocryphal, with some degree of savor and application; particularly the 2d and 3d chapters of the Wisdom of Solomon, and the prayer of Manasses, king of Judah, when he was holden captive in Babylon.

24th. In the evening, I found an inclination to attend the Park meeting; I remembered my attending that meeting in the days of my youth, when the Lord was calling me by his grace to be a disciple of his Son Jesus Christ; who, during a long pilgrimage in a

world of trouble and accumulated woe, hath at times been as "the shadow of a great rock in a weary land." May He be graciously pleased yet to arise upon my benighted mind, in the effulgence of the Father's glory.

26th. The forepart of this week was rather placid and serene: religious retirement and reading were not wholly unattended to.

27th. Our friend, Z. Cockfield, being buried from Ratcliff, the meeting was very large, and in a good degree solemn and favored.

31st. The evening meeting at the Park was small, and much of the time passed in silence; I myself was peaceable, but poor, destitute of that deep exercise and those deep openings which are experienced, when "deep calleth unto deep," and the water-spouts descend upon the dry ground.

NINTH MONTH, 1786.

From the 13th to the 25th I was confined; internally my state gloomy: searching the Scriptures, and other experimental records, could not perceive the condition of any parallel with mine. "Is it therefore nothing to you, all ye that pass by? Behold and see, is there any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me." He hath made me desolate and faint all the day; the yoke of my transgressions is bound by his hand: "they are wretched," and fallen heavy upon me.

TENTH MONTH, 1786.

To the 3d of this month I continued confined; with this additional distressing circumstance, such a cough as I do not remember to have had before.

16th. About noon I was seized with so violent a spasm at the bottom of Mill Lane, that I was brought home, by three men, entirely helpless; no bodily strength remaining, and little sense but that of the danger of immediate dissolution, and my own unfitness to appear before a God of purity, peace, and love; whose Son, our Savior, and only Mediator with the Father, when he suffered for us, reviled not again; "who his own self bare our sins in his own body on the tree; that we, being dead to sin, might live unto righteousness;" by whose stripes we only can be healed. Very wonderfully I received a reprieve for a few hours from the grave.

22d. Great and inexpressible has been the lowness of my flesh and spirit; "my sighs have been many," and my heart has been sad; an universal languor has seemed to pervade my whole system. I have indeed been more conversant in a copy of the Night Thoughts, which accidentally came to hand, than for many years before; and the following address to the Deity has been frequently revived in my remembrance, with an application to my own state of captivity and desolation.

Father of immortality to man!
And Thou the next! yet equal! Thou, by whom
That blessing was convey'd; far more! was bought;
Ineffable the price! by whom all worlds
Were made; and one redeem'd! Illustrious light,
——— Look down, look down,
On a poor breathing particle in dust,
Or, lower, an Immortal in his crimes.
His crimes forgive!

29th. Another week of great distress; day unto day has uttered the language of self-condemnation, and night unto night has shown the knowledge of my own vileness, and unmeetness to appear before Him, who is "of purer eyes than to behold evil." Divers times — daily, an exhortation contained in 4th chap. 1st epistle of Peter, which I read this day week, hath been renewed in my remembrance; with desires that the Lord may prosper so necessary and important an exercise, and cause me continually to increase therein, viz., "The end of all things is at hand: be sober, and watch unto prayer:" during a disturbed night, this exhortation was very frequently renewed in my remembrance. Reading in the morning the 57th chapter of the prophet Isaiah, the following verses were impressed upon my mind: "for the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart: I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners:" they remained on my mind during the course of the forenoon meeting, with a re-

ference to my own state, and the covetousness of my own heart; a covetousness neither of silver nor gold, nor the praise of men; yet of things that perish with the using. The meeting was large and silent, and I hope profitable to some.

ELEVENTH MONTH, 1786.

5th. I was desirous of attending the forenoon meeting, but the day being very cold I was prevented; my heart doth not much condemn me for a neglect of the attendance of religious assemblies when in health, and a desire after an inward exercise of spirit before Him who seeth in secret, but I now see more diligence might have been practised even in that respect; I have been particularly led to see the importance of that duty, by the late perusal of a treatise, entitled, "The Privy Key of Heaven," by Thomas Brooks, in which the worthy author recommends mental prayer, in the following pathetic address, by way of reply to an objection against the duties of the closet. "Thou sayest thou canst not pray; but canst thou not sigh nor groan neither? there may be the spirit of adoption in sighs and groans, as well as in vocal prayer: the force, the virtue, the efficacy, the excellence of prayer, doth not consist in the number and flourish of words; but in the supernatural motions of the Spirit, in sighs, in groans, in pangs, and strong affections of heart, that are unspeakable and unutterable: certainly the very soul of prayer consists in the pouring forth a man's

soul before the Lord, though it be but in sighs, groans, and tears; one sigh or tear from a broken heart is better pleasing to God than all human eloquence." By which it appears that T. Brooks and some of his brethren in that day, and under that dispensation, were not wholly unacquainted with that prayer which is "in the Spirit, and not in the letter:" although strangers to the glory, beauty, and excellency of silence in solemn assemblies, as they have been conspicuously and clearly manifested to those called Quakers: concerning whom, it may, in this respect, be said, "Who is like unto thee; a people, favored by the Lord," herein, "above thy fellows?"

12th. Again prevented from attending meeting. O! that I had been more diligent when better able. Although, from the time I was visited with the Day Spring from on high, I have remembered the Lord, and "the word of his holiness;" and have neither sought the riches, nor what are commonly called the pleasures of the world, yet I have been too much attached to the things which are seen, and which have perished with the using; the most pleasing of which has usually proved as the prophetic roll, sweet in the mouth, but bitter in the belly. O thou! who delightest in mercy, and "forgivest iniquity, transgression and sin;" let thy mercy be great, and through the blood of the everlasting covenant, purify and pardon at the hour of death! My sister Scott was buried this evening at Ratcliff.

13th. The petition of the preceding evening, for

purification and pardon, being measurably maintained, in the afternoon I perused divers parts of the Scripture, in which I had been frequently conversant, with more savor than at other times. O Lord, sanctify the solitary chamber! may it be sanctified through the truth! so as to become a school for my instruction in righteousness.

15th. Within doors: pretty peaceable in the day, but in the evening my soul became as the troubled sea; tempests arose, the waters roared, and were troubled, as by an east wind from the wilderness; "not to fan nor to cleanse," nor I hope to make a full end of that small degree of faith, which may yet remain in the bottom of my distressed mind; justly comparable "to a grain of mustard seed," which is the smallest of all seeds.

19th. At the forenoon meeting, those present were reminded of the apostolic recommendation, to wait for the coming and revelation of the Lord Jesus Christ.

26th. Although much heaviness and weakness were my attendants in the forenoon meeting, my mind was measurably enlarged, respecting the spirituality of prayer; and the mistake of many of our fellow-professors of the holy Christian religion, who suppose the medium of vocal language essentially necessary to the making their requests known to Him, who "searcheth the hearts, and knoweth the mind of the Spirit." I expressed nothing verbally.

30th. At the commencement of this month, my continuing here until the close of it appeared rather im-

probable ; there is still less likelihood of my seeing the close of another ; but our times and the length of our days are in the hands of an all-wise Disposer, who sometimes is pleased to bring down the mighty and to support the feeble ; his ways and the designs of his providence can never be ascertained by the utmost efforts of human sagacity. My pilgrimage on earth has been long extended, but in many instances I have grievously erred and “fallen short of the glory of God,” and of the gracious purposes of the heavenly vision with which I was favored in the days of my youth : but are the bowels of the Lord’s compassion and forgiveness for ever sealed towards me ; may he not yet find a ransom and return, and have mercy on the workmanship of his hands ? He will assuredly visit for iniquity, transgression and sin ; but he knoweth our frame, that we are dust : distressed and self-condemned ; may I not despair of his loving-kindnesses, which have been of old, and of his mercies, which fail not ? Lord, I would believe, “help thou mine unbelief.”

TWELFTH MONTH, 1786.

1st. My wife being one deputed by the women’s meeting, to inquire whether any connected with our Society were not properly provided with bibles, I went with her to Hoddesdon and Wormley for that purpose ; and, on inquiry, one family appeared not duly furnished with one. How remiss are many professing with us,

concerning the things which conduce to their instruction in righteousness ; and how attentive to those which "perish with the using."

4th. Under much debility both of body and mind, I attended the monthly meeting ; our friend S. W. had a short but lively time in testimony ; two Friends having previously declared their intentions of marriage. In the subsequent business a concern prevailed, that the answers to the Quarterly meeting's queries might be faithfully expressed ; and all evasive representations avoided.

6th. In much weakness, I attended the marriage of J. S. and M. P. jun. a degree of solemnity seemed to prevail, particularly in the forepart. My mind was much impressed with a sense of the obligation and efficacy of drawing nigh unto God in spirit, according to that which is written, "Draw nigh to God, and he will draw nigh to you ;" and our incapacity to comply with so profitable a requisition, without a heavenly draught and attraction from above ; as it is written, "Draw us, we will run after thee ;" and again, "No man can come to me, except the Father, which hath sent me, draw him." But I expressed nothing.

7th. In the evening, I remembered the words of the Lord Jesus, which I once heard livingly repeated, in a select sitting, by our dear friend George Dillwyn. "In my father's house are many mansions." But alas ! "what portion have I in David," or "inheritance in the Son of Jesse ?" It is not every one that calleth him Lord, Lord, shall enter into the kingdom of

heaven; but he that doeth the will of his Father which is in heaven; and they only who overcome shall inherit the promises.

8th. In the morning watch, I remembered the many mansions which are in the Father's house.

10th. I sat under great languor in the forenoon meeting, but was not wholly destitute of some feeble aspirations towards the God and Father of life, who is able to gird the feeble with strength, "fulfil all the good pleasure of his goodness, and the work of faith with power:" being distressed in the evening, and Luther's Commentary on the Galatians being particularly addressed to the wounded in spirit, I recurred thereto; but on a perusal of some passages, it appeared to me that the author, in endeavoring to exalt "the foundation," built not only with "gold, silver, and precious stones," but with "wood, hay, and stubble;" afterwards, I was profitably employed in hearing my wife read some more clear testimonies to the truth.

13th. I was at the week-day meeting, which was low, small and silent. Our forefathers and many other faithful men were formerly feasted with the "fat things full of marrow," which are on God's holy mountain; they participated of the wine which is well refined from the lees; but to some of us it is an unmerited mercy, to partake of the crumbs from the Master's table.

14th. In the forenoon, I read the 88th, 143d, and 145th Psalms, with some spiritual savor and application to my own disconsolate state: I also dipped into John

Bunyan's works, in which, with many mistakes and inconsistencies, there are waymarks for the weary. Afterwards, I read the parable of the prodigal son: I have been a prodigal; but from my youth upwards there have been desires to return to the Father's house, where the true bread is only found.

17th. T. D. of Surry, was at our forenoon meeting. When the showers are withheld both immediately and instrumentally, those who esteem themselves righteous are apt to attribute the cause to others present; but the truly humble and penitent, who dwell under a deep sense of their own demerits, are rather ready to query, Is it I? Is it I?—I am indeed humbled, but not sufficiently so.

25th. This day being set apart for the commemoration of the birth of Christ, without a superstitious regard, I have annually, for some time past, viewed it with a degree of peculiar attention, and remembrance of that important event, in which all men have been interested ever since the commencement of time: I have seen many of them; the present in all probability will be the last; why should I desire an addition to their number? have I from year to year experienced an increase in the knowledge of Him, who took upon him flesh, in order to finish transgression, and save his people from their sins?

31st. Many sorrowful days have been passed during the present year, and for some months past I have been in all human probability hastily advancing to that very awful, tremendous period, when time shall be no

longer. This day there have been some desires after good, but contrary things have too much had the prevalence; and what can I now add in the close of the year 1786, but adopt the sentiments expressed by a pious writer, which I lately met with; videlicet, "O Lord! how soon will my life be at a period! How little or nothing good have I worked, or how much have I wasted of my time only in vain thoughts; and what shall I say of all the unprofitable, nay, sinful words and works? O Lord! I cannot answer thee one of a thousand; I am ashamed and humbled in thy sight; pardon me, pardon me, O Lord! and if any time longer remains, grant that I may redeem it better, and bestow every part of it upon the most important and useful things, especially in prayers for myself and others: nay, let me spend all the few remaining hours as it were in prayers, and thus send them before me into eternity, that I may reap a blessed fruit of every hour in the world to come. O therefore! set eternity in all things before my eyes as my only mark." The prayer of Manasses king of Juda is also excellently adapted to the state of an awakened and disconsolate spirit. The evening was spent pretty much in reading, and religious conference. In many words frequently sin is not wanting, but I hope nothing, or at least, but little, this evening was uttered, which was inconsistent with truth and soberness.

FIRST MONTH, 1787.

1st. Some good desires have attended, but evil also hath been present with me. A petition of a son of sorrow to the God of Israel was also the meditation of my spirit, viz., "O that thou wouldest bless me!" and keep me from evil, that it might not come near me, to grieve me; the root of evil is within: upon man's primæval transgression and separation from the tree of life, it sprang up in him as a mighty tree, with a prolific growth and luxuriant branches, bearing fruit abundantly. "From within, out of the heart, proceed evil thoughts," "anger, wrath, clamor, evil speaking;" according to that which is written "When lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." These have been the sins which have so easily beset me; and have so frequently brought me into captivity to the law of sin and death: from them, good Lord! deliver me, that I may, during the few moments remaining, "receive, with meekness, the ingrafted word, which is able to save the soul." Amen, Lord Jesus, Amen.

5th. When the Lord visiteth his people because of their iniquities, "he invadeth them with his troops," and by their punishments, graveth before them, as "with a pen of iron," the things in which they have transgressed. I have derived too much consolation in the participation of the bread and wine that perisheth; but lo, my strength hath failed! have I not been too

inattentive to the Spirit that quickeneth, and the law written within? whilst I have with solicitude pursued religious improvement, by the things which have been written by faithful and true witnesses; and behold, where are they? If all knowledge fails as a brook, and as the stream of a brook, passeth away; may I never forget the Lord, and his loving-kindness, which remains for ever.

6th, 7th, and 8th. I was much indisposed with dizziness of sight and sense, my heart and my flesh failing; but I frequently remembered, with a degree of consolation, the declaration of Jehovah to his former people, viz., "O Israel! thou hast destroyed thyself, but in me is thy help."

26th. I was much depressed by being suddenly informed of the decease of our dear and worthy friend Samuel Nottingham; whose lively labors in the ministry of the gospel, and exemplary conversation, made strong and lasting impressions on myself and wife, when with us at Hartford, above three years ago.

27th. My bodily health and strength in the course of this week have been rather increased; but where have been my grateful returns to the Preserver of men, who, "bringeth down to the grave, and lifteth up?" How unnecessarily are we often alarmed in respect to the casualties which may befall a body which soon must perish; but too inattentive are we to the diseases which attend a soul, which was formed for eternal existence!

28th. The fore part of the day was rather luminous,

both in respect to body and mind: I remembered the Lord that made me; the God and giver of every good gift, who "will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil:" in some degree I also sought after that peace which passeth knowledge.

30th. The day was passed more luminously than some: in the evening divers Friends were with us; but little conversation passed which tended to edification, or a forwarding one another in the faith of Christ, "that faith which works by love." When we are together, outward and verbal opposition may be measurably avoided, but tumults and swellings may be felt within, which ought to be suppressed. We may esteem some of our fellow-men, and fellow-members, over-zealous, and others too lax and indifferent; yet both parties may in degree be actuated by the same spirit and love of truth; although by natural complexions and prejudices they may in some respects be perverted from a perfect rectitude of judgment: in those cases we ought to forgive, as we desire to be forgiven, and to bear with the errors of those we may esteem mistaken; at the same time desiring all may be preserved from that mammon of unrighteousness, which leadeth men to justify themselves, and to despise others.

31st. This day was passed pretty peaceably as to the outward, and without much cause for condemnation in that respect; but ought not the inside of the cup and platter also to be made clean? for "out of the heart proceed evil thoughts."

SECOND MONTH, 1787.

1st. With God all things are possible, "He bringeth down to the grave, and he lifteth up;" His is the power and the glory for ever. Amen.

4th. After having been absent from our religious meetings ever since the first of the Twelfth month at Hartford, I once more attended the forenoon meeting, which, although small, was in a good degree satisfactory. I had cause of thankfulness to Him, who hath the key of David, and openeth, when, where, and to whom, he pleaseth; that notwithstanding my unworthiness, he did not appear to be wholly withdrawn; matter being freely and plentifully opened, with an application to myself and those present: but, alas! I have been "a man of unclean lips, and have dwelt among a people of unclean lips;" and what remaineth for me now, but that I wait for the salvation of God; and in much bowedness and nothingness of self, receive what may be graciously imparted by Him, who "giveth liberally and upbraideth not?"

10th. This week has not been passed without some aspirations after a divine life, and that forgiveness of the past evil, which is only from God, through Christ, "whom he hath set forth to be a propitiation."

11th. Although prevented from attending a public meeting for worship, or reading in the Holy Scriptures, by reason of my want of sight, at intervals I experienced some attraction of spirit towards the great

"Minister of the Sanctuary," who is full of grace and truth, and fairer than the sons of men.

14th. In the preceding evenings I have been in some degree edified, by hearing my wife read William Law's answer to Dr. Travel; an excellent performance, replete with those pious and Catholic sentiments which are dictated by the gospel of Christ. The wise in that wisdom which is from above, who labor to turn many to righteousness, shall shine; their work shall remain in the generations which are yet to come; when the memory of those who have excelled in that wisdom which this world teaches shall be forgotten.

17th. After so long an absence, I was desirous of once more visiting Hartford and its environs; but found great feebleness in the attempt: for behold, the day is now come in which the pillars of the house tremble, "and those that look out of the windows are darkened;" and the hour is at hand, in which "the silver cord shall be loosed, and the golden bowl broken."

18th. After a long absence, I went with great feebleness of flesh and spirit, in a chaise, to the forenoon meeting at Hartford: early in the meeting a short testimony was delivered to the divine light and word, which is near in the heart and in the mouth; according to that which is written, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)." Our friend, M. P. was afterwards much enlarged in a living and evangelical ministry.

19th. Be ye always ready, for ye know not the day nor the hour in which the Son of Man cometh, was often revived in my remembrance during the course of the day. I was not sensible of much cause for condemnation.

21st. Great weakness and heaviness attended me in the week-day meeting; I strove against the latter, not without some desires towards Him, who "quickeneth the dead."

24th. How wonderful are the ways of the Preserver of men, both in respect to our immortal spirits and those material forms with which they are clothed! "He bringeth low, and he lifteth up:" adorable are all his ways; in consummate wisdom are they formed. During the last week I have experienced some increase in bodily strength; but has there been any increase attained in that spiritual strength which is by faith in the Son of God? it has indeed been sought for; but great feebleness and imbecility have been my companions.

25th. In the forenoon meeting, after a long and laborious silence, those present were exhorted to seek after that spiritual enlargement which is by the divine gift and grace of the Redeemer. In the evening walked once more by Kamp's Hill to the brick ground, and in much weakness sought to set up my Ebenezer to Him, who hitherto hath helped me.

26th. My bodily strength is indeed increased, but, alas! I am afraid indeed of every view of inoffensive gratification, lest interruptions and contrary occur-

rences should despoil the peaceable fruits of righteousness.

28th. Towards the conclusion of the week-day meeting, a short testimony was delivered, recommending to a true and living faith in God and Christ; according to that which is written, "Ye believe in God, believe also in me." Before I stood up, some life and freshness seemed to be attendant on the opening, but on the expressing it to others, great weakness and languor both of flesh and spirit were my portion; and I sat down abashed, and in a very different sensation from my exercise on the 18th of the last month.

THIRD MONTH, 1787.

3d. Neither the present day, nor the week preceding, have been spent so well as they ought; nevertheless, in each day, desires after the best things have been attendant.

4th. Attended the forenoon meeting which was held in silence; some interior sense of the silencing influence of Emanuel, who commandeth the waves and the seas, and they are still, was graciously experienced. I have frequently wondered at our being more often favored with those sensations in our religious meetings, than at other times; but I recollect that we are exhorted, not to forsake "the assembling of ourselves together;" and that at such times we are more free from the impediments of peace and recollection, than we are in our own families and other places. O! the beauty and ex-

cellency of that spiritual silence, in which we feel after the Lord, who is "not far from every one of us," in the temple of our own hearts; according to the divine and obligatory monitions, "Be still, and know that I am God." "Keep silence before me, O islands! and let the people renew their strength: let them draw near, then let them speak; let them come near together to judgment." I am fully persuaded, if this exercise was maintained, our religious meetings would be for the most part attended with a divine solemnity, superior to those of our fellow-professors of the holy Christian religion.

5th. In the monthly meeting, Friends were excited to a faithful labor in a discharge of religious duties, by a revival of these words, "The laborer is worthy of his hire." After the women Friends withdrew, those present were reminded of a labor essentially necessary for all, viz. a drawing near in spirit to Him, who is able to forgive their iniquities, and heal their diseases: the subsequent business was transacted in a spirit of love and condescension.

6th, 7th, and 8th. All these days I was in great perplexity, occasioned by various encumbering and embarrassing views; I could see no way.

11th. At the forenoon meeting at Hitchin, S. C. and M. R. appeared in acceptable testimonies: respecting myself, the vision within was as a sealed book; heaviness attended, which I endeavored to resist, according to the proportion of faith and strength imparted.

14th. A low silent meeting at Hartford: dined at Amwell, and assisted cousin D. H. in selecting books for M. S. from her father's library: walked once more into the shrubberies of my late brother.

17th. In Tooley-street. This day I was preserved measurably under the precious influence of the Prince of Peace.

18th. I pursued in spirit after peace; nevertheless, perturbations were too prevalent. In the evening my wife read some testimonies of Christian Friends. O for patience, from the God of patience! from whom proceeds mercy and forgiveness, "and every good and perfect gift;" praises wait for him in Zion, who preserveth his prisoners, and those who are appointed to die; he only looseth the captives.

21st. The pillars of the house trembled, the sound of the grinding was low, and every desire and hope of help seemed to fail.

FOURTH MONTH, 1787.

1st. In the forenoon meeting, after a long sitting in silence, those present were reminded of the penalty annexed to our first parent, in case of his disobedience; according to that which is written, "For in the day that thou eatest thereof, thou shalt surely die:" and that all his posterity have "sinned, after the similitude of Adam's transgression." Afterwards those present were reminded of the redemption which is by Christ Jesus; "the fountain opened" "for sin and for unclean-

ness." The meeting held long, but I hope was measurably a solid and favored season.

2d. In the monthly meeting, before the women Friends withdrew, it appeared to me, that a bare traditional belief in, or assent to, the coming of our Savior, his death and sufferings in the flesh, or the most strict adherence to our own moral and ceremonious righteousness, without experiencing Him revealed in us, as our wisdom, righteousness, sanctification, and redemption, will prove unavailable to our salvation; according to that which is written, unless Christ be in you, ye are reprobates.

3d. I wrote a few lines, condemning myself, and requesting the forgiveness of the Friend, to whose remark I had made a hasty and unadvised reply in the meeting: in the evening showed the same to M. P.

6th. This day is set apart by the churches of Rome and England, for the commemoration of the Resurrection of Christ from the dead: may we experience being "buried with him by baptism into death," and a being raised by him, through that faith which is "of the operation of God."

8th. Went to Horsleydown meeting in the afternoon, a small, silent, suffering season. I was deeply distressed by the enemy of peace before I slept.

9th. I was in the outward room at the Quarterly meeting, at Devonshire House, before the men and women separated; it was a large and solemn sitting, although chiefly held in silence; there seemed virtue to go forth from Jesus, and to be extended to those

who were afar off: I was favored with some distant views of Him, who is "the repairer of the breach, the restorer of paths to dwell in."

14th. Came to Hartford. This week, together with many preceding ones, has been passed in much lowness: in respect to the small excursions I have made in the city and its environs, I can truly say I have had little pleasure in them.

15th. Just before the close of the forenoon meeting a sueing out of a pardon from the King of kings, not by "thousands of rams, nor with ten thousands of rivers of oil," neither by the law of any carnal commandment, but by "the power of an endless life," was recommended to the assembly: for a time, my mind was rather warmed and impressed with a sense of the inestimable gift.

16th. I received a very kind, affectionate, and sympathizing letter, from the Friend whom I had offended on the 2d instant; the receipt of which afforded some consolation to my wounded spirit.

18th. The forepart of the week-day meeting was both unsettled and heavy; afterwards some degree of solemnity seemed to attend; and I was enabled in much weakness to look towards that beneficent Being, who promised to "bring the blind by a way which they knew not," and to "lead them in paths which they have not known;" to "make darkness light before them, and crooked things strait."

21st. Every alleviation of evil is of grace, and ought to be received with thanksgiving. In the past week,

I have in some degree been preserved from the ebullitions of turbulence ; nevertheless, I have had abundant cause to adopt the plaintive language of the church formerly, "my leanness, my leanness !" The language of my spirit has been continued almost incessantly, Lord, I would believe, "help thou mine unbelief." I cannot rest satisfied with the reports of faithful witnesses, even those which are recorded in the sacred writings, without a witness freshly imparted from on high, and a record from heaven, that the Son of God is come, and hath given me an understanding according to what he personally pronounced when on earth, viz. Thy sins, which have been many, are forgiven thee.

23d. I see my manifold calamities in measure arise from a secret, undesired, and almost unperceived infidelity. Unfaithfulness to discoveries of duties, plainly imparted, is the parent of doubtings and distrusts. He that doeth the will of God, "shall know of the doctrine:" "my feet have stumbled upon the dark mountains;" I have been as "a reed shaken with the wind," and more tossed with tempests than many who have been at ease in Zion, unemptied "from vessel to vessel;" but with a standard of their own formation, or the prejudices of an unrightly informed education, with much supposed readiness and clearness of judgment, are judging of the attributes of God, his dealings with man, and the nature of a future state of existence: but the day is coming, in which every false rest and mistaken judgment must be dis-

turbed ; in which deep only shall call unto deep, and the blind see out of darkness and obscurity : Lord, hasten this ! the day of salvation ; make plain thy paths to babes and sucklings, for the sake of thy Son, who is the light of life, and can open the blind eyes. Amen.

29th. "There is no peace to the wicked," but the righteous is as a "green olive tree," in the garden of God ; and standeth fast upon the mountains of holiness and everlasting strength ; he shall not be overmuch dismayed at the terror which walketh in darkness, nor the desolation which wasteth at noonday.

30th. Rather placid and peaceful ; not entirely void of thankfulness on account of my dear wife's indisposition being alleviated : I am not likely to be long with her, but find an increasing degree of affection and tenderness towards her, and of gratitude for her past and long continued goodness. We have lived together in the connubial state for near thirty-two years, in much concurrence and similarity of sentiments, in matters of importance ; both in respect to things spiritual and temporal ; frequently seeking with some solicitude after those things which appertain to life and salvation : the seed of the kingdom has been plentifully dispensed within us, but an enemy has likewise sown tares, which have sprung up, and too greatly prevented the good seed from growing up to maturity. With the men of Succoth, we have been taught with the briars and thorns of the wilderness, which many times, and often, caused us to "go mourn-

ing all the day long," and to bow down our souls as the street and the ground, to them which went over. Now the time of separation is near, arise, O Lord! "thou and the ark of thy strength;" rebuke the devourer, and put a hook into the jaws of Leviathan, for our souls' sake, and the sake of thy beloved Son, who only is able to save; to whom be the praise of his works. Amen and Amen.

FIFTH MONTH, 1787.

7th. I was informed of the decease of my dear friend John Kaye. He was early favored with the visitations of divine grace and truth, and being obedient to the heavenly vision, he became "as gold" seven times "tried in the fire;" an example to believers, "in word, in charity, in spirit, in faith, in purity:" having also a good report amongst those that were without, by many of whom he was greatly beloved, and his death is deeply deplored: and of him it may be truly said, as of righteous Abel, that "being dead, he yet speaketh."

9th. At the week-day meeting, the translation of the beggar into Abraham's bosom was much before me.

13th. At Cross-brook-street meeting, after sitting some time, these words were imparted, viz., "Out of the belly of hell cried I unto thee, and thou heardest my voice;" they remained as a nail fastened in a sure place "by the Master of assemblies," during the sit-

ting, and the subsequent part of the day, and night following.

14th. My wife read to me divers passages of Holy Scripture, in Job, Isaiah, and Jonah, which were rather consolatory.

24th. At the Park evening meeting I was measurably recollected, in the room adjoining the meeting-house; and enabled to look in much debilitation and weakness towards Him, who is entered within the vail, and who is able, by the might of his power, to destroy all the vails which remain, and to "swallow up death in victory." For a season, my mind seemed to acquiesce in the divine counsels and allotments, both in respect to time and eternity; according to that which is written, "although he slay me, yet will I trust in him."

26th. Returned to Hartford. A remarkable change from former days at this period of the year; but a still greater change is at hand; I cannot with any degree of rationality have the most distant expectation of seeing the return of another year: alas! where shall I then be? Futurity is a blank; it baffles every vision; excellent things have been spoken of Zion the city of God, but the most authentic and faithful records are as sealed books, unless freshly opened by Him, who hath "the key of David:" from whose internal documents I have too much deviated. Lo! now my darkness and distress are as the great deep: "is it nothing to you," who "are at ease in Zion," who are trusting in uncertain riches, or in the most

dignified elevations of an imperfect and creaturely rectitude ?

27th. I attended the forenoon meeting at Hartford ; my hope was to participate of bread in secret ; but alas ! heaviness and dissipation enclosed me as a garment. Various sentiments and scriptural passages passed my mind in a hasty and swift succession ; but alas ! what are the cogitations formed by or in the human mind, unless impressed "by the Master of assemblies," "as a nail in a sure place?" what is the chaff to the wheat ? it is the Word, which is as a fire, and "like a hammer that breaketh the rocks in pieces," and opens the prison doors.

29th. Upon my bed, in the morning watch, the call of Jehovah to the men of Israel was brought to my remembrance, and continued with a lasting impression during the succeeding day ; "Seek ye the Lord, and ye shall live." Came from Hartford to Tooley-street.

30th. I was with my wife in the forenoon at Devonshire House meeting ; a season of recollection, and I hope of some advantage to myself as an individual ; and in general a solid and favored sitting.

31st. In the forenoon, much embarrassed by a succession of company, and some disagreeable confabulations which attended ; I have now no time to attend the works and ways of men : one work is only necessary, the work of salvation. Having for some time had a pointing to attend the evening meeting at Devonshire House, I went ; at first sitting down I was much discouraged, on account of my own weakness in every re-

spect, and the concourse and heat attendant; before many words were spoken, my mind was suddenly impressed with a sense of that spiritual and internal worship, which can never be described by human eloquence, nor attained by the wisdom, efforts, and righteousness of men. Men may limit themselves, and one another, and seek to set bounds to the great deep; but they can never limit Him, who is illimitable; who causeth his sun to arise, and his rain to descend, both on the just and the unjust, who hath compassion, when and where he will have compassion. "Search the Scriptures," was the command of our great Master, and is of universal obligation; they ought to be searched by all; but one word or sentence thereof, enforced by the wind which bloweth when and where it listeth, is of more efficacy than all creaturely researches of them, from the beginning of Genesis to the end of Revelations: but this ought to be no discouragement to a diligent perusal of their sacred records, in the lowest and most disconsolate seasons, when they may seem to us only as a dead letter; for the words which we then read, "as bread cast upon the waters," may be raised in power, after many days. Our dear friend George Dillwyn had afterwards living and evangelical ministrations, both in testimony and supplication. I came home better than I went.

SIXTH MONTH, 1787.

1st. In the room adjoining Horsleydown meeting, soon after sitting down, I remembered that when many people were assembled, the Messiah was pleased to display that fulness of the Godhead which dwelt in him bodily; and the power of the Lord was present to heal them: on the same ought to be our only trust; for "in vain is the help of man," and cursed are they who trust in him. The meeting was very much crowded, and numerous testimonies were delivered by our female Friends.

3d. I went to Devonshire House meeting; soon after I sat down the testimony of the Lord Christ was brought to my remembrance with a degree of power, viz. "If ye believe not that I am He, ye shall die in your sins." Do I truly believe in Him, whom God hath sent, by a faith which works by love, to the purification of my heart and conversation? Am I through a true and living faith saved from those sins which so easily beset me? Shall I ever be saved from them, through faith in the Son of God? All things are possible to Him, with whom we have to do. The afternoon meeting at Devonshire House, low and restless in the forepart, more solid and composed afterwards. Our friend John Gough had a large time in testimony, "the hand-writing on the wall" was set forth against those who only cry Lord, Lord; who are "weighed in the balances and found wanting" in the oil of life, which only gives

admittance into the bridegroom's chamber; and whose kingdom is nearly finished. I would not turn aside from the terrors and judgments of the Lord, which are so justly due to me; neither would I harden my heart against "the sure mercies of David," which fail not. Is not he who writes "the sins of Judah," as "with a pen of iron," able to cast them as into the depths of the sea; and to remove the hand-writing upon the wall? He seeth not as man seeth; who shall "say unto him, what dost thou?" Nothing is withheld from him; the work is his, and to him only the power belongs.

20th. Soon after I sat down in the week-day meeting at Hartford, the call of Jehovah to his people formerly was renewed in my mind with a degree of power, viz. "Be still, and know that I am God;" many passages of holy Writ, relative to the mission and ministry of the Messiah, by whom the Father now speaketh, who is a high "Priest for ever, after the order of Melchisedec," were also attendant; and continued with a degree of freshness during the sitting; but I was fearful of expressing any thing, both on account of my own weakness in every respect, and unfitness for so solemn and important an exercise.

24th. The morning being very hot, I was much oppressed in walking to meeting, and sat a considerable time in great languor both of flesh and spirit; but our friend M. P. about the middle of the meeting, having a lively and evangelical time in supplication, I was measurably strengthened; and the circumstance subsequent to the crucifixion of our Savior, that when a

soldier finding his body differing from his fellow-sufferers, thrusting a spear into his side, "forthwith there came thereout blood and water," was freshly renewed in my remembrance ; together with some considerations respecting the spiritual and mystical significations of that very singular event : but judged those sublime subjects more proper for my private meditation than for public utterance.

27th. Being better in my health a few days past when at Hitchin, than I had been for some months, whilst there, my spirits were rather exhilarated ; and perhaps I might converse on subjects too freely among my friends, for in the tongue is deadly poison, and "in a multitude of words there wanteth not sin." I have often thought, that in the relating narratives there is a great aptitude to exceed the bounds of strict truth, by aggravating for a supposed embellishment what we relate ; this is a species of falsehood I myself have been too guilty of, although not more so I believe than many others ; and have been condemned for the same by Him, who bringeth every word into judgment, and with a most unerring scrutiny and precision distinguisheth the truth. For some time past I have had rather a recourse to palliatives, as, if I remember right ; or a suppose it might be so ; rather so and so. Although these subterfuges may be preferable to downright and unguarded lying, yet they are beneath the dignity of real truth, which is bold as the day, and in no need of deceitful coverings ; there is therefore abundant cause for us to unite in the address uttered by

one formerly, viz. O Lord! keep thou the doors of our lips, that we offend not with our tongues.

29th. During this month, an increase in bodily strength has been continued. Some embarrassment on account of acute disease in the neighborhood has for some days past been rather prevalent; and interrupted a due gratitude and thankfulness for an increase of strength and health, beyond all human probability; but this day I remembered, with consolation and self-application, the following declarations in Holy Writ, viz. "When Israel came out of Egypt," "Jordan was driven back; the mountains skipped as rams, and the little hills as lambs:" the great mountain became a plain.

SEVENTH MONTH, 1787.

1st. In the forenoon meeting, heaviness and lassitude attended; towards the close of the sitting, the spirit of heaviness was removed, and a religious exercise increased; all visions of a divine savor were withheld; "the wind bloweth" when and "where it listeth." I hope this sitting in poverty and outward silence was profitable; although, before the close, as is too common, some were desirous of the meeting breaking up; an error very inconsistent with the profession of a patient waiting; for, after we have long sat under the dominion of death, circumscribed with penury and distress, He who "turneth the shadow of death into the morning" is sometimes pleased, by an unexpected exertion of

grace, to cause light to arise out of obscurity; to quicken the dead, and to call "those things which be not, as though they were;" His is the power, and to him the praise belongs.

2d. The monthly meeting was large and measurably satisfactory; I was enabled, if I mistake not, to speak in the meeting for business with some clearness on various subjects. Walking in the evening in the meadows behind my former habitation, near Cowbridge, I was enabled in weakness to petition the Supreme Being, that sweetness of spirit might prevail; that instead of the thorn, there might be the myrtle, and instead of the briar, the fir tree; for a name and a sign not to be cut off, to the praise of the Prince of Peace. Amen.

8th. After attending the forenoon meeting at Hitchin, I was at an evening meeting at Wymondly; where, after two testimonies were delivered, there was a long time in silence; during which inward and religious exercise was experienced, and an increase of solemnity seemed to cover the large assembly, which I believe was upon the whole satisfactory.

25th. Went in great distress to the evening meeting; by a remembrance of that faith in Christ by which "the elders obtained a good report" before the law, and under the law; but which is more conspicuously signified by the manifestation of God in the flesh and the publication of the gospel. I was measurably relieved.

28th. I have been at Hitchin above three weeks;

have experienced during that period a considerable increase of bodily health and strength. Every increase in that which is of good "cometh from the Father of light" and spirits, whether it is ghostly or corporeal; but that increase which is by the faith of Christ is inestimably precious, the chiefest good; and proceeding from Him who is from everlasting to everlasting, is of an everlasting duration: but in this, I have grievously fallen short; when I would have done well, evil has been too frequently present with me: who shall deliver me from "the law in my members," which warreth against the law in my mind? "I delight in the law of God, after the inward man."

29th. Two low meetings at Hitchin, and very small; but I hope not altogether unprofitable.

30th. I went with my wife to Baldock monthly meeting, which was large and satisfactory; our friend T. D. of Surry, being accidentally present, appeared in testimony: towards the close, some words were spoken concerning the benefit of a due attendance of such assemblies, if the minds of those present were exercised in feeling after that inward life, which far surpasses all that is outward.

EIGHTH MONTH, 1787.

1st. I came with my wife and sister D. from Hitchin, having passed a month in and about that town; my strength and health were considerably increased during that time; but a due thankfulness for the unex-

pected blessing received, and the fruits of righteousness and peace, were greatly wanting.

5th. I was at Hartford meeting in the forenoon, which was a low season.

6th. Some degree of life seemed to attend in the monthly meeting.

12th. Went with my wife and M. P. in great weakness to Cross-brook-street general meeting, which was small, and to some a suffering season.

15th. I went in a coach to the week-day meeting, in much faintness and debilitation; but after sitting a while, some glances were imparted towards the great Physician, who heard the blind man that earnestly sought for help from him; He "is the same yesterday, to-day, and for ever," and "in Him dwelleth all the fulness of the Godhead." I received a hint, if possible, to continue my diary, which has of late been too much neglected; it may perhaps be only necessary to add a few lines to those which are written. A peaceable day, with some desires after the love of God, which is in Christ Jesus.

16th. Great lowness and languor continue, the little degree of strength which was unexpectedly renewed being dried up as a potsherd; I am in "the dust of death," but there is life in Christ, and that is the light of them who sit in darkness, bound in chains of affliction and iron. My wife read to me in Quarle's Barnabas and Boanerges, and some other pious books.

17th. On my bed I suddenly remembered these words, which I found written in the 14th chapter of

the book of Hosea, viz., "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon;" a gracious promise. Very weak and low, but pretty clear from condemnation on account of temporary transgression.

21st. I came from Hartford to Tooley-street.

25th. Since I have been in London my bodily strength has increased, with frequent incitements to petulance and peevishness; nevertheless, desires have attended, that being "blind as the Lord's servant, seeing many things," but observing them not; opening mine ears, but hearing not; I might be delivered from "debates, envyings, wrath, strifes, backbitings, whisperings, swellings, tumults."

26th. I was rather recollected in the room adjoining to the Park meeting-house in the forenoon; I remembered those who were tried at the water, and the men who lapped, even "as a dog lappeth."

29th. In the evening, with soreness in my throat, I was cast down; I remembered that awful and tremendous annunciation recorded in Holy Writ; viz., "This night thy soul shall be required of thee." I have not been anxious to lay up treasure on earth, but too remiss in constantly seeking the riches and righteousness which comes by Christ Jesus.

31st. In some degree, I was a companion with those who are looking up for redemption in Israel.

NINTH MONTH, 1787.

1st. Great searchings of heart were attendant, in "the valley of the shadow of death."

6th. In the evening, signifying to our friend Deborah Townsend my intention and desire to have attended her and companions to the evening meeting, she replied, "Meeting is everywhere;" a plain saying, but faithful, and worthy of all acceptance; according to that which is written, "Hear ye me, Asa, and all Judah and Benjamin, the Lord is with you, while ye be with him;" which gracious declaration was confirmed and enlarged by the Legislator of the new covenant, saying, "Lo! I am with you always."

8th. The necessity of the new birth was set before me, and its consisting in the love of God; according as it is written, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Men are naturally lovers of their own selves, following after pride, covetousness, the lust of their eyes, and the pride of life; and a final separation from those enjoyments seems likely to prove their torment to all eternity: may those tremendous sensations be averted by the blood of the everlasting covenant, which "speaketh better things than that of Abel." This evening, about the sixth hour, departed my long acquainted friend and relative, J. Allis, senior, the acquaintance and frequent companion of my juvenile years.

13th. Came from Tooley-street to Hartford.

14th. When the rebellious servant of the Lord "went down to the bottoms of the mountains; the earth with her bars" seemed to inclose him for ever; and when the apostle Paul was supposed to have been overtaken by the avenger of blood, the Lord magnified his power in their deliverance. Arise, O Lord! "I beseech thee," and the ark of thy strength; subdue principalities and powers, "touch the mountains," that they may smoke, and cause the hills to flow down at thy presence, that the horn of thy salvation may cast all iniquity into the depths of the sea; "for thine is the kingdom, and the power, and the glory, for ever" and ever. Amen.

16th. I went once more to the forenoon meeting at Hartford, in great weakness of body, and abased in spirit, like unto him who lifted not up his eyes to heaven, "but smote upon his breast." After I had sat a while I felt, or at least thought I felt, somewhat of the consolations which are in Christ Jesus; and the good-will of Him who dwelt in the bush, when the bush burned and was not consumed, to be extended to those present; not only to the weak and depressed in spirit, but also to the stout-hearted, who were far from righteousness. A freedom, and a seeming impulse, seemed likewise to attend, to call all present to look to the Lord Jesus Christ, who trod "the wine press alone," who suffered for our sins without the gates of Jerusalem, and who is the light and life within. I went after dinner to Hitchin, and attended the Quar-

terly meeting of ministers and elders; I experienced a degree of strength to be renewed both inwardly and outwardly: the meeting was large and solid. M. P. had a lively allusion, in her testimony, to the men who formerly pressed through the host of the Philistines, to draw water from the well of Bethlehem: a sublime oriental narrative, replete with spiritual and mystical instructions in righteousness.

17th. I sat in the Quarterly meeting at the outskirts, but was in some degree a participant of that silence, which, as a canopy, seemed to cover that numerous assembly. I seemed also to be favored with some sense of that illimitable compassion, which causes the sun to shine on the just and the unjust, and the rain to descend on the righteous and the wicked.

18th. In the evening meeting at Baldock I was favored with some sense of that love, which is stronger than death. Sarah Crawley only appeared in testimony.

19th. In the week-day meeting, Samuel Spavold having appeared in testimony, a few words were added, concerning "the Captain of the Lord's host;" Christ Jesus, "the same yesterday, to-day, and for ever."

23d. Came in the afternoon from Hitchin to Hartford.

26th. In the evening, after reading some religious letters, I was suddenly recollected, with some views towards Him, with whom nothing is impossible; by whom sometimes, when every refuge has failed, "the

valley of Achor" becomes "a door of hope;" and those gracious purposes brought to pass almost instantaneously, which have been unsuccessfully sought for during the greatest part of a man's life. This remark may appear rather Calvinistical; but it is consistent with the analogy of faith, declaratory of omnipotential benevolence, and untainted with the errors of John Calvin.

29th. I was exercised in striving against sin. This week I have heard a narrative of interesting and remarkable occurrences in the life of *****; containing many stupendous displays of divine grace and providence, in his preservation from death and hell. The Lord "speaketh once, yea, twice, in a dream, in a vision of the night;" when men appear to be sleeping the sleep of death, he then sealeth those instructions which are the way to life; but they rebel against Him. Our author being early favored with convictions of sin, and incitements to religion and righteousness, erroneously supposed them to be the dictates of a natural conscience. If any thing inferior to the spirit of the Redeemer effectually reproves for sin, "Satan is divided against himself:" it is only the spirit of Christ that "convinces the world of sin, of righteousness, and of Judgment." Sound therefore, and consonant with the analysis of gospel faith, were the testimonies of George Fox and Robert Barclay, to the Lord Jesus Christ; as "the light of life;" and only "true light, which lighteth every man that cometh into the world."

30th. In the forenoon meeting, various vague open-

ings passed my mind in swift succession; but I was preserved in silence, and not without some true travail after the real substance, both for myself, and on behalf of those present. Afterwards, divers adverse occurrences attended: I was wanting in patience.

TENTH MONTH, 1787.

3d. On the third of 10th month, 1754, I was married to my dear wife, who has ever since been my faithful and constant companion: Almighty Goodness has blessed us with a due proportion of "the fatness of the earth," and what is infinitely more valuable, with "the dew of heaven," and the knowledge of Christ: but Satan has withstood us, and too greatly obstructed the fruit of that righteousness which is sown in peace. I attended the week-day meeting, which was small and low.

20th. This week, in hearing read the experience and records of some, who I believe were measurably partakers of the heavenly gift, much tenderness of spirit has been attendant, with an efflux of many tears; but I fear those ebullitions have been of the flesh.

28th. At Hartford. I went to the forenoon meeting as well as usual; my mind was early impressed with a conviction of the inestimable advantages resulting from a continually seeking after that divine mercy, which we all so greatly stand in need of.

FROM THE TENTH MONTH 28th, TO THE ELEVENTH
MONTH, 3d,

I was almost wholly confined to my solitary chamber, by means of extreme weakness and want of breath. In respect to the state of my mind, I have been distressed, "but not in despair:" divers passages of Scripture have at various times passed through my mind with a degree of freshness. I have been much preserved from petulance, with gratitude to my dear wife, for her tender and unremitting attentions. The Lord is a God that hideth himself; he passeth by, but we perceive him not; he goeth by, but we observe him not; and he is often nearer to us than we are aware of; "for in him we live, and move, and have our being;" to whom be glory and dominion, not only from cherubim and seraphim, but from the dust of Sion for ever. Amen.

5th. Whilst my wife was absent at monthly meeting, my desires were that I might in my solitary chamber, be incessantly seeking the Lord; that as a poor wandering sheep, I might at last be gathered "to the great Shepherd and Bishop of Souls," who laid down his "life for the sheep." Manifold and diversified are the sentiments even of pious and good men, concerning the nature of true faith in Christ; but they all agree in this, that there is a faith in Him, which works by love, and that He is become "the author of eternal salvation, unto all them that obey him." May we

follow after faithfulness to the internal documents and attractions of the Spirit; and if, in any respect, we may obtain mercy to be found faithful, may we ascribe it solely to His faithfulness, "who worketh in us both to will and to do of his good pleasure."

8th. A pretty peaceful day, attended with some desires after divine good, although in much feebleness: every good desire is of God, and ought to be received with thanksgiving.

10th. This week I have been low and weak in body and mind, but favored with some researches after that divine mercy, which is adequate to the deepest misery. When I recollect how it hath been with me, since the Lord visited me by his grace, showed me the vanity of the world, and drew me in spirit towards himself; I am astonished: "I lie down in shame, and confusion covers me." The most superlative blessing of divine light and life has not been withheld from me; nor a sincere desire after the things which are the most excellent. I have likewise been favored with a competent acquaintance with the Holy Scriptures, and the experiences of the pious in the former and the present age. Yet under these advantages how have I gone astray as a wandering sheep. In my supposed religious duties too frequently have I followed the sight of my eye, and the inclination of my own heart; there has frequently been the begettings of a divine birth, but for want of steadfastly abiding in the divine light, mistakes have been multiplied, and I have been prevented from being so useful to my fellow men, as

otherwise I might in many respects have been: but God is gracious and merciful, "forgiving iniquity, transgression, and sin," and "passeth by the transgressions of the remnant of his heritage." "Though he slay me," may "I trust in him."

11th. I was weak both in body and mind. J. P. and his wife visiting us in the evening: some time was passed in retirement, and a cessation from words—a profitable exercise too unfrequent among us, for in many words sin is seldom wanting;—at first sitting down below stairs I was perplexed, but going up stairs I soon became more calm, and my mind was a little opened, concerning that prayer which is in and by the Spirit; and that a sincere and earnest desire after it is in some degree a measure of the same, heard and accepted by Him, who "searcheth the heart, knoweth the mind of the Spirit," and maketh intercession in a language that cannot be uttered.

13th. In the forenoon I was favored to contemplate the blessed estate of the numberless multitude, which John saw standing before the throne, clothed with white robes, and having palms in their hands: O! may we witness, through great tribulations, our robes washed and made white by "the blood of sprinkling, that speaketh better things than that of Abel."

17th. A low day, but pretty peaceful; in the morning I heard some chapters read in that mystical portion of Holy Writ, entitled the Song of Solomon.

18th. Whilst my wife was gone to the forenoon meeting, I meditated on the gracious promises made to

the wilderness and the solitary place, as recorded in Isaiah, chap. xxxv. verse 1.

24th. This week hath been spent pretty peaceably ; I hope with some increase of bodily strength, and religious improvement. "Take thee again another roll." When I consider the Lord's dealings with me from my youth upwards, I am filled with astonishment, I see no end of his praise. Being early brought out of a state of the greatest enmity, and favored with some sense of the divine life, I became exceedingly zealous for the truths of Christianity ; particularly as held forth by the doctrine and discipline of the people called Quakers, according to their strictest form ; and was applauded by many of my fellow-creatures almost as a spotless character, and an example unto others. Whilst in a spirit of self-exaltation I was exclaiming, behold my zeal for the Lord of Hosts ! the cleansing of the inside of "the cup and platter" was too much neglected, and with the beam in my own eye, I became an eager observer and reprover of the motes in the eyes of my brethren : very uneven was my walk : may He who seeth not as man seeth, be merciful. For the last thirty years of my life, I think very few days have passed without repeated desires after the Lord, and the remembrance of his name, and that salvation which is by the grace of Christ : nevertheless, iniquities have still grievously prevailed against me. All my life I have been comparatively weak in body, but for the last three years the infirmities of old age have come fast upon me, my flesh and my strength have

failed, and I have been chiefly confined to my solitary chamber; where at times I have sought with a degree of solicitude for religious improvement; and that the afflictions of my flesh might through the operations and influences of that grace which saveth, be a means of producing "the peaceable fruits of righteousness;" but for want of constant watchfulness and walking in the divine light, in which only is the power, even there Satan has intruded; and I have fallen into many inconveniences. How great has been the long-suffering of the Lord towards me, and his unwearied forbearance; who has followed me with his calls, and the reproofs of his spirit, from early youth, as to the eleventh hour of the day, and the advanced periods of old age, notwithstanding my manifold revoltings from him. How justly might He in anger have withdrawn his loving kindness, and bound me in chains of darkness "to the judgment of the great day;" but I hope he hath not so dealt with me. His ways are not as the ways of men, who mark the failings of their fellow-creatures with a rigorous severity, and often exact from them the utmost farthing. Since the last severe attack of disease on the 28th of last month, I hope some degree of spiritual exercise has been supported; and some internal sensation of Him, who is invisible, experienced. May He, who only hath the power, rebuke the spoiler for his own name's sake; that before I go hence, a further knowledge may be obtained of the Lord God and the Lamb, who to know is life eternal. Amen. During the course of the present week,

I have frequently meditated on various passages contained in the 3d chapter of the Lamentations of Jeremiah the prophet, which I judged suitable to my late and present state. Blessed be the Lord for the words which are written.

25th. In the evening I suffered compunction, because a degree of petulance prevailed ; when shall I be saved from the sin which so easily besets me, by the blood of the Lamb ? who on all occasions "committed himself to Him, that judgeth righteously."

TWELFTH MONTH, 1787.

1st. This day my soul sought for the preservation of prayer and peace, but Satan was also at my right hand to resist me. In the evening I was agreeably affected in reading and meditating on the 40th chapter of Isaiah, a sublime portion of oriental or rather of sacred oratory ; bearing such convincing proofs of its Divine Original, as hath a strong tendency to confirm the weak and trembling believer in the faith of the only true God, and Jesus Christ, whom he hath sent ; and to correct the arrogance and futility of sceptical suspicions. I had frequently before read this chapter, without being so fully sensible of its peculiar excellence : the Scripture of itself is dead, unless inspired by the Lord, the Spirit from whom it proceeded, with fresh light and unction.

4th. A low day both in body and mind, and in distress for not having been more obsequient to the

monitions of that wisdom and grace, which "is profitable to direct."

6th. This day I have been much afflicted with a difficulty in breathing, an awful sensation; may my looking amidst my many and diversified calamities be to Him, in whose hand only is the breath of life.

8th. My mind was preserved for the most part of the day, in a good degree of calmness and serenity; often remembering the gracious monition and declaration of the Lord Jesus to his immediate followers, "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you: for every one that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened:" and now the Lord Jesus Christ is ascended on high, the power remains with him; and all the promises are in him, yea, and Amen, for ever.

19th. "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. v. 48. "Be ye holy, for I am holy," 1 Pet. i. 16. I was sincerely desirous to perfect "holiness in the fear of God;" difficulties and defects were not wanting; nevertheless, I hope some degree of victory was experienced, by and through Him, who, that he might sanctify his people, suffered for them without the gate.

20th. I came from Hartford to London pretty peaceably, with an unexpected increase of bodily strength.

23d. I went to the Park meeting in trepidation of spirit, not having been in any place set apart for wor-

ship since the 28th day of the Tenth month; but I soon became measurably recollected by the revival of an apostolic injunction, "Draw nigh to God; and he will draw nigh to you: resist the devil, and he will flee from you."

24th. In the evening, I remembered the awful and stupendous preservations I have experienced from my youth to the present day; which have been of God, and not of man: may my mind be impressed with a proper sense of them, for the few hours which remain.

25th. Being the day called Christmas day; very dark and cloudy in respect to weather, but rather placid within; for the most part of the day experiencing desires after the knowledge of the only true God, and Jesus Christ whom he hath sent; neither was much condemnation attendant.

29th. During the present week I have not been without desires after that spiritual improvement which is by the grace of Christ; but my dear wife having been for the most part indisposed, anxieties have arisen, which have too much interrupted the fruits of that righteousness which are sown in peace.

30th. Early in the Park meeting-house, the gracious promises to, and dealings with, the blind, the lame, the halt, and the maimed, became the subject of my meditation, as a seed sown in weakness; according to the words which are written, viz., "I will bring the blind by a way that they knew not, I will lead them in paths that they have not known: I will make darkness light before them." The lame shall leap as an

hart, the tongue of the dumb shall sing, and in the wilderness streams shall break forth. Although the stream was small, I hope some increase of the waters was experienced. Afterwards a short and well connected testimony was delivered by our friend A. C. I hope a favored season to myself and others.

31st. On the commencement of the present year, I adopted in sincerity the petition of Jabez, "Keep me from evil that it may not grieve me." I then little expected to have been in the body at the close of the year, but the works and wonders of the Almighty have been marvellously displayed, both in mercy and judgment, and I look upon my present state of existence a miracle of mercy. On the 22d of the Tenth month "the king of terrors" seemed with irresistible power to invade my habitation, but for a season he was repelled; during that part of the ensuing year which may be allotted me, may my looking be continually to Him, who hath the "keys of death and of hell," the Shepherd of Israel, who neither sleeps by day, nor slumbers by night; but who is God over all, blessed for ever, to whom be glory for ever. Amen.

FIRST MONTH, 1788.

9th. I set the Lord before me all the day long, that I might not offend against him.

10th. The reverse to yesterday, particularly in the latter part of the day; I was wanting in patience.

28th. A distressed and disturbed night; after an ab-

sence of six months I found an inclination to attend once more the forenoon meeting at Hartford ; I went in much bowedness of spirit, but was enabled to sit until the close, not without some sense of the Lord, who healeth ; and who formerly commanded the people to be still, and know that he was God.

30th. I had more quiet and undisturbed repose than for many months past, and was measurably thankful for the benefit ; nevertheless, in the morning some unprofitable words were spoken ; afterwards a pretty quiet and peaceable day, attended with some searchings of heart after Him, who “giveth his beloved sleep.”

31st. This was a pretty peaceable and satisfactory day throughout. “If we walk in the light,” as God is in the light, we have peace one with another ; thanks to the Prince of Peace : “if He giveth quietness, who then can make trouble ?” and when He hideth his face, who then can behold him ? whether it be done against a nation, or against a man only.”

SECOND MONTH, 1788.

2d. In the evening, these words were suggested, viz. Great is the power and goodness of God ; “for since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen.” “what he hath prepared for him, that waiteth for him.”

3d. Was a day of disappointments and cross occur-

rences, which were not endured with due patience nor acquiescence in His will, without whom not a sparrow falleth. If the Lord was set always before us, it would have a great tendency to smooth the rugged paths of human life, and to render us more placid and agreeable to those with whom we may have to do.

4th. I attended the forenoon meeting with some degree of bodily strength, but with little sense of the Spirit which quickens.

13th. I set out from Hartford in such debilitation I seemed scarce likely to reach Tooley-street in the body; but my life and strength were wonderfully preserved by Him, who looseth the bands of death, and delivereth those who are ready to die.

16th. This day, part of the last words of David the son of Jesse were much in my remembrance, viz. "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow." The earthly tabernacle has been assailed with a long continued series of adversity; and for want of walking with a steady pace in the divine light of which I have long made a profession, my distressed spirit is far from that purity and perfection which is proposed by the gospel of Christ; yet, at times, some sense is imparted of the virtue of an everlasting covenant, and some distillations of the mercies, which fail not, are experienced, which

passes through the vail, by the everlasting arms which are underneath.

22d. I remembered the bush burned and was not consumed; when the Lord, because of sin, renders his rebukes with flaming fire, there is still mercy with him, that he may be feared.

23d. This day I met with unusual provocations from some which were without: by means of them, I deviated from the meekness of Christ Jesus, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him, that judgeth righteously."

27th. This day I was preserved in a tolerable degree of peace, under some sense of that sparing and forbearing mercy which fails not, and of that love which is stronger than death.

THIRD MONTH, 1788.

1st. This week my bodily strength hath been much diminished; nevertheless, a remembrance of the bush that burned and was not consumed, hath at divers times with a degree of strength and consolation been impressed. "I will now turn aside, and see this great sight, why the bush is not burned," said the prophet formerly; and undoubtedly he not only beheld with his bodily eyes that wonderful manifestation, but likewise understood the mystical and spiritual signification of the same; and its accomplishment by the great Prophet, like unto him concerning whom it is written, "And a

man shall be as an hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land."

"Oh! may I be hid as under the sacred pavilion of His power, in the tremendous hour of inquisition for blood." Amen.

8th. Since I returned to Hartford my bodily strength has been measurably increased: but unprofitable words have too frequently prevailed: "I am troubled, I am bowed down, I go mourning all the day long." They who boast themselves in a vain show, and speak peace to themselves in their secret sins, shall surely be confounded in the day when the Lord shall sit in judgment, and make inquisition for the blood of his Son. When he shall rise up as in mount Perazim, and be wroth as in the valley of Gibeon, and bring to pass his terrible act, who among the sons of pride shall stand before him?

21st. On hearing my wife read a catalogue of the elders who obtained a good report, as recorded in the 11th chapter of the Hebrews, the chapter immediately following, and the divine evangelical testimony on regeneration, delivered by our ancient Friend William Dewsbury, on the new-birth, I became suddenly affected with a sense of that faith, which is by the operation of God. For above fifty years I have been seeking after a death unto sin, and the life of righteousness; but woe is me! I still dwell in Mesech, am stationed in the tents of Kedar. O! may this day be as the beginning of that birth which is from above; for I

have ever esteemed and still esteem myself a beginner in the way of the Spirit; and that the seed now sown in debilitation, even as a grain of mustard seed, may, by the irradiating emanations of the Sun of Righteousness, arise in dominion, until mortality is swallowed up of life, even so. Amen.

23d. S. F. and J. C. were with us in the evening; the young people read the narratives recorded, respectively, by the evangelists, concerning the resurrection of the Lord Christ; who died for our sins, and "became the first fruits of them that slept."

27th. I went with my wife to Lackington's, where I unexpectedly met with a late publication, entitled the Messiah, by John Newton; containing many pious sentiments, with a just censure of that vile and insolent mockery of the Father, the Son, and the sacred writings, styled the Oratorio. Although my eyes are now waxed dim, and my strength and flesh have failed, yet I delight not only "in the law of God after the inward man," but likewise in those words and letters which have in any degree proceeded therefrom; yea, I seek them with a solicitude somewhat similar to that with which the sons of this world seek for hidden treasures. The weakest and most trembling leaves of the tree of life are "for the healing of the nations."

28th. For two or three days past, my bodily strength has very undeservedly and unexpectedly been measurably increased; I hope not without some increasing concern for an increase of that faith in Christ, which worketh by love, to the purification of the heart, the

expiation of iniquity, and the washing the whole body of our affections by the blood of sprinkling. Lord, I would believe, "help thou mine unbelief;" thou only canst do it, by the operation of thy grace, and the word of thy power!

FOURTH MONTH, 1788.

6th. A day "of rebuke, of blasphemy," and of treading down in the valley of vision. My heart seemed filled with enmity; but is there not One, who is able to destroy the enmity, and break down the wall of separation? yea, verily there is. He hath already done it in his own person without us, when the vail "was rent in twain, from the top to the bottom," the dead were raised, the earth was shaken, and covered with darkness from the sixth to the ninth hour; and He remains equally able to achieve these mighty acts by his power within us; for power belongs to him; and by whom shall it be said to the Almighty, what doest thou? In the evening I heard read some portions of the book of Job, very correspondent with my own afflicted state; also some part of Newton's Messiah.

7th. This day was passed pretty peaceably, and not without some searchings of heart for the rending the veil, and removing the enmity, by the power of an endless life, and "the blood of sprinkling, which speaketh better things than that of Abel."

14th. I once more sat under the roof of Friends'

meeting-house, near Devonshire-square, it being the Quarterly meeting there. Although my sitting was but short, I was not wholly destitute of some glances towards the Helper of Israel, and thankfulness for the unexpected favor of Him, whose "hand is stretched out still," both in mercy and judgment: O may his mercies overspread his judgment-seat! otherwise the most righteous among the sons of men must unavoidably perish from before him.

15th. I was agreeably visited by John Miller, some time being spent in silence, with a sense of the advantage and great benefit of internal recollection, and that prayer which is in the Spirit; though peradventure, through mental and corporeal weakness, it may be maintained but for a short space; yet it sometimes leaves something of a supernatural savor, as it is written, "I rose up to open to my beloved," or I looked towards him, "but my beloved had withdrawn himself and was gone;" nevertheless, "my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock." I afterwards heard some other portions of that mystical song of songs, which was Solomon's. A peaceable day; praise to the Preserver of men.

21st. A pretty peaceable and quiet day; not passed without some seekings after divine favor, and that righteousness which is by faith, in the light and life of Christ Jesus.

25th. Friend B. visited us in the afternoon; he spake many words, being mighty in the letter and

form of godliness; yet I am persuaded he is not destitute of the spirit of that kingdom, which the Lord compared to the least of seeds which are sown.

26th. Great weakness in the flesh; in the spirit some desires after salvation by faith in Christ.

27th. I was in the outward room of the meeting-house: in the early part I remembered the prophetic call, "Seek ye the Lord while he may be found." The plain practical testimonies of Holy Writ are oftener renewed in my mind, than such as may be esteemed more lofty and sublime; though the latter are worthy of all acceptation, and despised by none but fools. M. P. had afterwards an acceptable time in testimony; she recommended a daily perusal of the Scriptures, a practice in which many members in our Society are grievously deficient; pluming themselves on a profession of inward light and a partial conformity to certain religious and moral precepts; whilst their spirits are light as chaff, and dead as a door-nail, respecting a real experience of that light and grace which saveth; as it is written, "if the light (or profession of the light) that is in thee be darkness, how great is that darkness."

28th. A warm day, and passed, I hope, not without some irradiations from the Sun of Righteousness.

FIFTH MONTH, 1788.

3d. This week I have been favored with an unexpected increase of bodily strength, and a degree of

that peace I have been so long seeking after. Religious reading and recollection have not been wholly unattended to ; but a lion has been frequently in the way, and various interruptions have evinced the leanness of my spirit. From all I have seen in myself and fellow-men, both in respect to body and mind, it has plainly appeared that man is not in the state he was, when his Almighty Maker saw that every thing he had made was good ; but an enemy has been permitted to sow tares, and deface the beautiful image in which the creatures were formed. Although I decline the epithet of original sin, as not found in the Bible, but first adopted in the ages of apostatical darkness ; I am convinced, by an evidence which baffles all the power of argument, "that the whole creation groaneth" in pain, under "the bondage of its corruption," and particularly that man is absolutely destitute of original rectitude, and prone to sin and misery, "as the sparks fly upward ;" having a natural aversion to the law which is light, and the commandment which is a lamp, his thoughts being evil continually ; according to that which is written, "by one man sin entered into the world, and death by sin ; and so death passeth upon all men, for that all have sinned." In the evening, some unnecessary words were spoken, which I was sorry for.

4th. I passed an hour in the forenoon meeting at Hartford. I remembered divers passages in Holy Writ, and particularly wrestling Jacob, and the princely prevalence of which he was made a partaker ;

he wrestled not by any might or holiness of his own, but under the influence of Him, whom the Father ever heareth, who was set up from everlasting. If in our assemblies there were more such wrestlers with the angel of the everlasting covenant, there would be more tremblers, and our practice would be more consonant with our profession: may this exercise increase and be multiplied among us. Amen:

8th. In the evening at the Park meeting; the ministry was low, but there seemed to be some solemnity and profit in silence.

10th. This week I have seemed to be sensibly solicitous for that peace within and without, which I have been so long seeking after, and sorry for my deficiencies in that respect. All boasting is justly excluded; we have nothing but what we have received: nevertheless, the following testimonies of Holy Writ are not annulled by the grace of the gospel: viz., "If thou dost not well, sin lieth at the door," Gen. iv. 7. "There is no peace saith my God to the wicked." Isaiah lvii. 21. "If ye love me, keep my commandments," John xiv. 15. "Tribulation and anguish upon every soul of man that doth evil," Rom. ii. 9. These testimonies are not proposed, as they are by too many, to establish a covenant of works, or in the least to frustrate or detract from the grace of our Lord Jesus Christ, and that free unmerited salvation which is only by and through him; but rather as a renewed check to antinomianism, and the vain efforts of those, who, forming an unscriptural distinction betwixt justi-

fication and sanctification, would render the latter a work of supererogation; make void that part of the analogy of faith and canons of Holy Scripture, by separating the truths which God hath joined together, by a decree as irrefragable as the everlasting mountains.

24th. I have divers times, both before I rose and on other parts of the day, expressed, internally, those words which are called the Lord's prayer, endeavoring to chew the cud on the important petitions proposed; remembering the declaration of the pious Archbishop of Cambray, that whatever draws our minds nearer to God is good for us.

25th. Some laborious exercise of spirit was experienced at Devonshire-house, in the forenoon meeting.

30th. In the forenoon, after having heard some portions of the Holy Scriptures read, I was suddenly favored with that sense of the internal presence of the Supreme Being, which imparts peace to the distressed, and pardon to the poor, through the blood of the everlasting covenant. I could for a season adopt the prophetic language, the Lord is good unto them who wait upon him.

SIXTH MONTH, 1788.

1st. In the forenoon meeting at Hartford, I was repeatedly assailed with heaviness, which was resisted: some internal labor towards the Angel of the ever-

lasting covenant was experienced; various passages in Holy Writ were presented, particularly the narrative of the men of David, who wrought so wondrously, because of their love and fidelity to the Lord's anointed; the Angel of the everlasting covenant was their sword, their spear, and their battle-axe.

9th. In the forenoon I was assailed by turbulence, but was measurably preserved from its baneful influence; not by any power or holiness of my own, but by the Angel of the everlasting covenant, who encampeth around those who fear him, and in the hour of difficulty and danger look towards him, under a deep sense of their own debility, either to do good, or resist evil. Upon the whole rather a favored day; thanks to the Preserver of men!

14th. During the course of the last week, and for many preceding, I have had abundant cause to adopt the words of the preacher, viz. "Vanity of vanities, vanity of vanities—all is vanity." Only a few feeble feelings after Him, who dwelleth in the light, to whom immortality only belongs, have been daily renewed in my spirit as a seed sown in weakness; yea, as the least of all seeds is my only good; but "the Lord God omnipotent reigneth."

15th. Rather a sabbatical forenoon; I remembered the words which are written concerning the type, "the Lord blessed the sabbath day;" the evening was depressed and darksome.

29th. A quiet peaceable day. There is a comfort and satisfaction in conducting ourselves in a manner

comporting with the dictates of the gospel, and those convictions which we suppose to be those of the truth in our consciences, that surpasseth knowledge, and abundantly excels the increase of corn, wine, or oil; therefore as on the one hand, let none hope for final acceptation by their own works, or a bare external rectitude; so on the other, let none suppose an internal pursuit of purity and perfection, to be low, legal, or unevangelical, inasmuch as He who suffered without the gate, sanctified himself for our sakes; and "He that sanctifieth, and they who are sanctified, are all of One."

SEVENTH MONTH, 1788.

4th. A comfortable, placid morning, my soul measurably participated the pleasures of peace and love.

5th. During the latter part of this week turbulence hath prevailed, more grievously than in many preceding months: these evils arise from the want of a due attention to the monitions of Truth, viz. "Watch ye, and pray always:" "be vigilant, or (constantly watchful) because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." To them who abide in the Seed in which the dominion is, and who walk in the light, there is no occasion of stumbling; to them, the goings forth of Jehovah are prepared as the morning, and his

returns as the former and the latter rain; but woe is me! because of sin, I am cast out of his sight; nevertheless, I will look again towards his holy temple.

6th. At the forenoon meeting I repeatedly remembered these words, "It is of the Lord's mercies that we are not consumed:" I am a monument of his mercy.

7th. At the sitting before the monthly meeting, the words which are written, viz. "I will look again towards thy holy temple," were the subject of my meditations.

8th. One morning this week I went to sleep in much distress; but instead of being terrified by dreams and scared through visions, I remembered the patriarch Jacob, who, pursuing his perilous journey from Beer-sheba towards Padan-aram, took the stones for his pillow in the night season, and beheld a ladder which reached from heaven to the earth. Waking, I was rather refreshed, and enlightened to look towards the God of Jacob, and of all the holy patriarchs and apostles, which have been since the world began. I have also been entertained and edified in the hearing of some discourses of John Arnt, and Anthony William Boehm, two enlightened ministers of Christ Jesus; who, avoiding the two erroneous extremes of Calvinism and Arminianism, principally insisted in their ministry on the fall of the first Adam and his wretched posterity; and their recovery by the second Adam, the Lord from heaven, the quickening Spirit, who, by the efficacy of his atoning blood and spiritual influence, redeems

from the law of sin and death; according to that which is written, "By man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive."

20th. I sat in the forenoon meeting in much languor and distress of mind; the lifelessness and formality of those assembled seemed to spread with a darkness that might indeed be felt: in vain do they pretend to worship the God and Father of light and spirits only in exterior forms and by the rudiments of men. My eyes also affected my heart, in the beholding the exterior gaiety and fantastical habits of many, whose countenances witnessed against them, and declared the iniquity of their hearts; appearing in their outward forms more like unto the haughty daughters of Zion, than the disciples of a suffering Savior, gathered together in his name, to worship the Father in the bowedness of their spirits.

EIGHTH MONTH, 1788.

2d. In the evening, sitting at my own door, this testimony, although not literally contained in holy Scripture, viz. that which is to be known of God is manifest in man, was impressed on my mind, together with the sufficiency of that divine anointing, which "is truth and is no lie." O! may my mind for the few hours remaining closely attend on the light within; that I may experience a daily application of the blood and merits of Him, in whom is life, and whose life is

the light of men ; as it is written, " If we walk in the light," " the blood of Jesus Christ cleanseth us from all sin."

5th. Lord ! forgive my past petulance, and preserve from it for the future : it is the death of prayer.

6th. A pretty peaceable and placid day, I hope passed in the fear of the Lord ; I was thankful for the favor.

10th. A low sitting in the outward room of the meeting-house ; I was deeply distressed under a painful sense of the spiritual barrenness of those within, and my own demerits ; I hitherto remain a monument of sparing and forbearing mercy ; Lord, thou knowest how long !

13th. Rather better in my health ! reviewed the diaries of some former days, with desires that at the latest period of human life, I might experience that salvation which is by the grace of our Lord Jesus Christ.

17th. In some part of the forenoon my feelings were after Him, who can " save by many or by few ;" with whom one day is as a thousand years, respecting the operations of his power.

18th. I once more left my house at Hartford : after I got out of the town, I was enabled to look to the Lord and was enlightened ; his sanctuary is the salvation of Zion ; he can bring through great desolation ; he is an only safe hiding-place for the poor, and refuge from the storms of the terrible : praises await him in the dust

of Zion. I reached London much better than I left Hartford.

20th. I can feelingly subscribe to the declarations of the Messiah, viz. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes:" these stripes I have sustained from my youth. The Lord is righteous altogether, and will not suffer sin to go unpunished; he will bring every secret work into judgment; but the mercy-seat covers his judgments. Therefore O Lord, merciful and just! cast our iniquities as into the depths of the sea; redeem the prisoner from the pit, and those who are bound in chains of affliction and iron, from the prison house; raise "the poor out of the dust, and lift up the beggar from the dunghill," to "inherit the throne of glory;" that with those who have been redeemed out of great tribulations and washed their garments in the blood of the Lamb, I may behold thy beauty, and celebrate thy praise for ever. Amen.

22d. On the whole a pretty easy and comfortable day: was visited by one who professed much sympathy with the afflicted in body or mind; a declaration easily delivered, but only experienced by such who are buried by baptism into the death of Him, who suffered, "the just for the unjust."

29th. This afternoon I had a conference with a Friend concerning various persons. When we observe any degree of malignity in those with whom we converse, it is necessary carefully to attend the movements

of our own spirits, lest something of the same nature should arise in ourselves: hasty replies gender to bondage, and prove as galling wounds to a soul awakened to a sense of its own demerits. That charity which is from above edifies, and preserves in perfect peace; but unless the Shepherd of Israel is a wall of fire on the right hand and on the left, we are as easily overcome with the evil propensities of our natures, as the reeds are shaken with the wind.

30th. There has been painfully felt, a deficiency in that peaceful acquiescence in the disposals of Infinite Wisdom, whereby the true believers in Christ, and faithful followers of the Lamb, whithersoever he leads, are enabled to glorify God in the fires, and even to rejoice in their tribulations: but alas, how far am I from this. O Thou! to whom the power only belongs, arise for my help, and scatter the remains of that which is of the earth—earthly; and beget a life which may live with thee for ever: thine is the kingdom, power and glory, everlastingly. Amen.

NINTH MONTH, 1788.

3d. By reason of an undeserved provocation from a person whom I had esteemed in her station, turbulence and wrath were too prevalent; whereby I suffered both in body and mind. I do not know I expressed any thing but a just reprehension of the evil by which I was offended, if it had been in a peaceful mind, and “the meekness of wisdom.” Christians ought to be redeemed

not only from "envy and evil speaking," but that internal wrath and clamor of spirit, which is prohibited by the gospel.

6th. My spasmodic complaints have been abated: but a tremendous inquiry attends, viz. what have I rendered to the Lord for all his benefits, both corporeal and mental? multiplied more than the hairs of my head: instead of the voice of melody, there has been a cry, because of the oppression of the true seed.

8th. I was, through the course of the day, concerned to render thanks to the Lord for his multiplied mercies, by seeking after the cup of his salvation. I sought to be preserved in peace, by "the God of peace;" of whom are the issues from death: "his name is holy throughout all generations;" praises wait for him in Zion; to him shall the vow be performed.

9th. A pretty peaceable and quiet day; seeking to perform my vows, and feeling after power for that purpose, for the power belongs to God only; in our flesh there dwelleth neither strength nor power.

10th. About noon I set out for Hartford, dined at Waltham-Cross, and reached Hartford much better than I expected. The kindnesses of my friends and neighbors were liberally conferred, on my return once more amongst them.

23d. In the evening this petition filled my spirit, viz. "O Thou Preserver of men; thou Savior of Israel in time of trouble; be thou graciously with me

through this night's life or death! My request was answered in the multitude of the Lord's mercies.

26th. I received a little degree of strength, though comparatively not bigger than a man's hand, to look towards Him, "who quickeneth the dead, and calleth those things which be not, as though they were."

27th. Before I rose, I remembered with a degree of freshness, a gracious declaration in the evangelical prophet, viz., "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he awakeneth morning by morning: he wakeneth mine ear to hear as the learned," "neither turned I away back." Our happiness arises from not turning away from the awakenings of Him, who speaketh not as man speaketh; but whose voice is altogether lovely. A pretty quiet day, passed in a sense of my manifold desolations, and some desires after the grace which saveth.

TENTH MONTH, 1788.

4th. Grievous visions have been before me, of a final separation from the beatific vision of the Lamb, who dwells in the midst of the throne; but let the Judge of all the earth deal with me as he may see meet; I have only to lay my hand upon my mouth, for he is righteous altogether. In respect to my fellow men, unrighteousness hath not been in my heart, nor iniquity in my hands; I have sought no increase of the unrighteous mammon, but have been rather de-

sirous that many might be partakers of the benefit: bulky and ostentatious donations have been declined, rather from the persuasion of humility than avarice: verily, these righteousnesses have their reward; but in respect to a final acceptation with the Supreme Being, they ought only to be esteemed as filthy rags: our dependence ought only to be on "the blood of the everlasting covenant," and interior operations of the Spirit that worketh in us, both to will and to do, according to his own good pleasure.

7th. For some days past, in much pain of body and debilitation of spirit, I have been through grace enabled to look to Him, who is "the repairer of the breach, the restorer of paths;" and only able to destroy the enmity, and break down the wall of partition, by the blood of his cross. The cross of Christ ought to be considered not distinctively, but rather adjunctively, with respect to his sufferings and blood-shedding on the tree of the cross without the gates of Jerusalem; when he suffered, the just for the unjust, and the operations of his light, grace and spirit within us, by which it only effectually becomes "the power of God unto salvation."

11th. It is in my heart to leave behind me a testimony to the truth. In my youth, when dead in trespasses and sins, and walking according to the course of this world, although in my infancy educated in an esteem of those precious testimonies borne by George Fox, and his fellow-laborers, to plainness of dress and address, I contemned them in my heart, and departed

from them in practice. When I was awakened to a sense of my lost and miserable estate without a Savior, I embraced them with all acceptance in their strictest forms, and have not since deviated from them, either in sentiment or practice, not for an hour: they are of God, and will be established in the earth, when "the crown of pride" shall be cast down, and the glory of all flesh abased. Nevertheless, let none, who by the influence of education, or any other means, invariably adhere to them, glory in, or value themselves upon a bare exterior conformity to these truths; while the inner man of their heart is full of pride, self preference, and ravening after the unrighteous mammon.

13th. This morning, that gracious annunciation of Jehovah was illustrated in my view, viz., "Let the wilderness and the cities thereof lift up their voice, the villages that Keder doth inhabit." I attended at the Quarterly Meeting at Devonshire House; I was thankful for the favor; our worthy friend George Dillwyn and others, had acceptable testimonies. After dinner, by the provoking conduct of some, who would have been by men esteemed my inferiors, and to whom I had behaved with a parental tenderness and affection, passion prevailed; and I suffered for my sin. Lord! who can bear the unkindness and ingratitude of their fellow-creatures? none but those who are armed with the same mind which was in Christ Jesus, "who, when he was reviled, reviled not again; and when he suffered, he threatened not;" but committed his cause to Him, that judgeth righteously. Our great

Master, and only perfect Exemplar, conversed with such publicans and sinners as the self-exalted Pharisees despised; yea, he ate and drank with them, and shall such as we are justify ourselves, and despise others, because of some exterior evils from which we may suppose ourselves clear? I verily believe self-preference, and the despising of others, are as detestable as more open immoralities, in the sight of Him, who seeth not as man; but who searcheth the heart, and in his own time will make inquisition for secret sins.

14th. This day was passed in deploring my own defects, and distance from the *mark*.

16th. In the evening I received my common-place book, containing select passages of the Old and New Testament, accurately performed by J. C. In the selection of them I was wonderfully favored, considering my debilitated state of body and mind; may their testimonies prove as watch-words to the weary, and my instruction in righteousness.

19th. Opening my Bible accidentally on the xxxth of Jeremiah, I perused the gracious promises contained therein, with some savor and spiritual application. A quiet and peaceable day, with some internal longings after the Savior of Zion, who turneth her captivity "as the streams in the south."

20th. Favored with an unexpected increase of bodily strength. May I, by the grace of God, be enabled to lay aside all malice and envy. Lord! teach me to love my enemies, persecutors, and those who have contemptuously treated me; "thine is the kingdom, the

power, and the glory, for ever. Amen." Upon the whole the day passed without much condemnation.

21st. In the evening we were acceptably visited by our esteemed friends G. D., M. G. and S. R.: during a testimony delivered by George Dillwyn, and a considerable space of silence, seeking after recollection of spirit, and adherence to the great Teacher, I remembered the testimony of that deep traveller in the interior walk, Michael de Molinos, viz. "That the spirit of prayer might be supported, amidst a vast variety of adverse and contrary cogitations, as the desires of the heart are lifted up to Him, who knoweth the mind of the Spirit." So in internal recollection, the soul, though driven about as with fierce winds, like unto the iron attracted by the magnet, returns to the centre; and an acceptable sacrifice from "a people whose land the rivers have spoiled," is brought to the Lord of Hosts in Mount Zion.

24th. How absurd it is to be discomposed at what we may esteem unkind treatment from our fellow-creatures, whose mistakes we ought to overlook, and to forgive, even as we would be forgiven; which is one part of what is called the golden rule; even to do by others, as we would they should do by us. None of the sons of fallen Adam can attain hereto, only by the prevalence of Him, who "is able to subdue all things unto himself," and to bring every emotion of the mind into captivity to Christ.

25th. I was with E. Millis at Martin's le Grand, and reviewed the ground on which I was early favored with

a sense of the divine presence. O! that I had been faithful to the religious monitions which were then imparted; then would my peace have been as a river, and the righteousness of Christ within me "as the waves of the sea." Indeed my mind has been since almost daily exercised in seeking after the Lord; and I hope, in various instances, my concern has been for the good of my fellow creatures.

31st. I set out once more for my residence at Hartford, with some affiance on the Shepherd of Israel, who neither slumbers nor sleeps; but whose merciful eye guideth "the poor of the flock," and shineth on the seed of Jacob from between the cherubim. I was strengthened on my journey, reached home in a degree of competent strength, found my friends and assistants in health, and received fresh instances of their fidelity and attention. "What shall I render to the Lord for all his benefits" and mercies multiplied more than the sand? May I be enabled with due resignation to receive the cup he may be pleased to hand forth, either in mercy or judgment; to "give unto the Lord the glory due unto his name," and to worship him in the beauty of holiness: I am not worthy of the least of his mercies; righteousness belongs to him, but to me there only belongs blushing and confusion of face.

ELEVENTH MONTH, 1788.

1st. This week I have been in a state of distress and anxiety. Some have in their hearts imagined evil things against me, and with their tongues they have uttered mistakes: Lord! enable me from my heart to forgive them, even as I would be forgiven by thee, to whom I am indebted in more than ten thousand times "ten thousand talents;" and in a particular manner an individual, by whom I have been treated with great ingratitude and contempt. I know that to me, as a son of fallen Adam, this is impossible; but all things are possible with thee, the work is thine, and the power is thine; in this particular, may thy own works praise thee in time and eternity. Amen.

2d. A quiet and peaceable day; thanks to the "Prince of Peace," who is our peace, and from whom only our peace proceeds; according to that which is written, "Peace I leave with you, my peace I give unto you."

4th. In the evening I was much tendered in spirit, by hearing my wife read the stupendous account of our blessed Redeemer's raising Lazarus from the dead.

5th. My nephew W. P. D. assisted me in the penmanship of a sympathetic epistle to my esteemed friend S. R., on account of the decease of her companion Mary Gurney; a loss justly to be deplored by the church militant in general, and her in particular. Our deceased friend was one of them concerning whom

the Spirit formerly declared, that the righteous is taken away from the evil to come;" for whom there is no cause to sorrow, as those who are without hope; inasmuch as they have an everlasting interest in the Hope of their glory, and are uninterruptedly entered into that rest, which remains for the people of God. In the evening my mind was in a placid state, feeling forgiveness for others, with some hope of being forgiven myself.

6th. This day I was measurably preserved under some sense of "the blood of sprinkling, that speaketh better things than that of Abel;" expiating for sin, and purging from it. In the evening, contemplating on the various divisions of professed Christians, their attachment to their own principles and practices, and prejudices against others, a faithful testimony to Him, who "teacheth the way of God truly," was renewed in my remembrance with life and freshness, viz. "To whom shall we go? for Thou" only, "hast the words of eternal life."

8th. This week, I hope, some increase has been attained in the forgiveness of such, by whom I may have supposed myself evilly entreated; a disposition incumbent on those, who themselves are "in jeopardy every hour," and who stand in need of forgiveness from the Judge of men and angels; it having been declared by the lip of Truth, that if we forgive not men their trespasses, our heavenly Father will not forgive us our trespasses.

9th. Some things in my conduct are now likely to be

exposed to those who are already prejudiced against me : being for a short time dismayed at the unpleasing prospect, these words were with power brought to my remembrance, viz. but "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do ; but I will forewarn you whom you shall fear : fear Him, which, after he hath killed, hath power to cast into hell ; yea, I say unto you, fear Him." We ought indeed to walk as becomes the gospel, and to "show out of a good conversation our works with meekness of wisdom:" but the approbation of our fellow-men, their praise, or their censure, is lighter than chaff, when placed in the balance with those mercies, forgivenesses, and righteousnesses, which are in Christ Jesus.

11th. In the evening, the following passages in the second Lecture of the 4th volume of Hunter's Sacred Biography, seemed attended with light and unction, viz. "But is it possible to remove from God an instant of time, a hair's breadth of space ! No : God is about our path, and our bed, watching our going out and coming in, our lying down and rising up. God is in this place ; and, were our eyes opened, we should even now behold his face clothed with the frowns of just displeasure, or beaming with the smiles of paternal love. As the awfulness and solemnity of the prophet's condition are not peculiar to him, and to that important occasion, so neither are the privileges which he enjoyed, nor the communion to which he was admitted. Christian, you have but to retire into your closet, and to

shut the door after you, and you are immediately on the top of a higher mountain than Moses climbed; and near to God, as he was in the most precious moments of the most intimate communication. Alone, or in company, we have access at all times to the throne of grace; and we have what gave him safety and confidence in drawing nigh unto God, an advocate with the Father, a great High Priest, a Mediator betwixt God and us."

14th. Although from my youth up to the present day, I have been proved at Massah, and striven with, as at the waters of Meribah; yet have I not sanctified the Lord, neither in spirit nor practice, so fully as I ought to have done. Nevertheless, my wife, reading in the evening Hunter's Lecture concerning the death of Aaron, I was favored with some distant views towards that land which is "on the other side of Jordan."

15th. During the preceding week, I hope at times some victory has been experienced; but a great shortness in that peace and perfection which is by Christ-Jesus has also attended.

16th. In the evening my wife read some pious meditations and addresses to the Supreme Being; I was more easy in body and placid in mind, than on the preceding evening.

17th. Respecting the spirit of prayer, *Perdidi Diem*. Lord, let thy mercy be great, and pardon!

SOME MEMOIRS
OF
THE LAST ILLNESS OF JOHN SCOTT.

JOHN SCOTT was favored with strength of body and an active and vigorous mind: he was esteemed regular and moral in his conduct, extensive in his knowledge, and remarkably diligent and attentive in promoting works of public utility; in assisting individuals in cases of difficulty; and in the conciliation of differences. His removal hence is generally lamented by his neighbors, both in superior and inferior stations. Notwithstanding these qualifications, there is reason to believe he frequently experienced the convictions of the Spirit of Truth for not faithfully following the Lord, and adhering to the Cross of Christ; by which true believers are crucified to the world, and the world to them.

During the yearly meeting at London in the year 1783, he attended many of the meetings for worship, and appeared to be more religiously concerned than for some years preceding.

On the 1st of the 12th month he was seized with a fever, and expecting it would prove fatal, was greatly humbled in spirit, saying to his wife, that his father

was a good man, and he believed was gone to heaven, expressing a sense of the happiness of the righteous in futurity; but being convinced of his own unprepared state, he said, he himself was unworthy of the lowest place in the heavenly mansions, but hoped he should not be a companion of accursed and wrathful spirits.

In the early part of his illness he discoursed with his wife concerning some outward affairs, particularly desiring that his only and beloved daughter might be brought up among Friends.

Notwithstanding the severity of the distemper, he was favored with a clear and unimpaired understanding, and the exercise of his spirit seemed to be almost continual for peace and reconciliation with his Maker; having a hope, that if it should please the Lord to spare him, he should become a new man; but in much diffidence he expressed a fear, lest the old things should again prevail. He also said to the person who attended him, "that he had been too proud." But it is well known that his behavior to his inferiors was the reverse; for to them he was remarkably easy of access.

Speaking frequently of his brother, and expressing a desire to see him, on the 9th of the 12th month a special messenger was sent to Hartford from Ratcliff, requesting his attendance. His brother, on being informed next morning by letter of his continued solicitude to see him, and him only, reached his house at Ratcliff about four that afternoon. Being introduced to his bed-side, and asking him how he did, he answered, "Very bad; I wanted to see thee, and if thou hadst

come sooner, I had a great deal to say to thee, but I fear now I cannot." What afterwards passed between them was as follows: After a short space of silence, John Scott begun to speak with a voice full of power, saying: "I wanted to see thee, to tell thee, that I have nothing to trust to but the blessed JESUS, and that if I die, I do not die an unbeliever. If I die, I die a believer, and have nothing to trust to but mere unmerited mercy."

Finding him brought down as from the "clefts of the rocks, and the heights of the hills, into the valley of deep humiliation," his brother rejoiced in spirit, and spake comfortably to him. Expressing the deeply humiliating views he frequently had of his own state, J. Scott replied, "O! if it is so with thee, how must it be with me, who have been the chief of sinners?"

The insufficiency of self-righteousness being mentioned, "Oh!" said he, with great earnestness, "Righteousness! I have no righteousness, nor any thing to trust to, but the blessed JESUS and his merits." Pausing a while, he proceeded, "There is something within me which keeps me from despairing." I dare not despair, although I have as much reason to despair as any one; were it not for Him who showed mercy to the thief upon the cross. The thief upon the cross, and Peter who denied his Master, are much before me."

Being advised to trust in the Lord, he replied, "I have none else to trust in." "Oh!" said he, "the SAVIOR, He is the Way and there is no other; I now

see there is no other. Oh the SAVIOR! I have done too much against him; and if I live, I hope I shall be able to let the world know it, and that in many respects my mind is altered. But I dare not make resolutions."

His brother mentioning former times, and the days of his youth, in which they frequently conversed about, and were both clearly convinced of, the necessity of inward and experimental piety, he answered, "I was then very deficient; but I have since been much more shaken." Visiting the sick in a formal customary manner being represented as unprofitable, he replied, "Oh! it is not a time to be solicitous about forms! Here is a scene indeed, enough to bring down the grandeur of many, if they could see it. I buoyed myself up with the hope of many days." Recommending him to the great object, CHRIST within, the hope of glory, to whom his mind was measurably turned, his brother seemed to withdraw; on which he clasped his hand, and took a solemn farewell.

He continued in mutability about two days longer, in a calm and rational state. About twelve hours before his decease his speech faltered; but by some broken expressions it appeared that the religious concern of his mind was continued.

On the 12th day of the 12th month, 1783, he departed this life, in remarkable quietness, without sigh or groan, and was buried in Friends' burying-ground at Ratcliff on the 18th, being nearly 54 years of age.

The publication of these Memoirs proceeds not from

partiality to our deceased friend: they are preserved as a word of reproof to the careless, and of comfort to the mourners in Sion.

May none in a day of health and prosperity reject the visitations of His Divine Grace and Favor, who hath declared, that "His Spirit shall not always strive with man, for that he-also is flesh." Nor, on the other hand, may the penitent and truly awakened, at any time despair of that mercy and forgiveness, which the Lord hath promised to them who sincerely repent!

THE END.

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